

EVANGELISM

The Chinese Recorder and Missionary Journal.

VOL. XXXIX.

OCTOBER, 1908.

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Valentine's Meat-Juice.

Endorsed by the Medical Profession of United States, Great Britain and Germany
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and the Army and Navy of the United States.

SOOCHOW HOSPITAL, SOOCHOW, CHINA, February 25th, 1885.

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WALTER R. LAMBUTH,

Surgeon-in-Charge, Soochow Hospital.

TESTIMONIALS.

New York.

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Washington, D.C.

I have used largely VALNTINE'S MEAT-JUICE and consider it the best



of these(meat)preparations. It was used by the late lamented President Garfield, during his long illness and he derived great benefit from its use.—ROBERT REYBURN, M.D.

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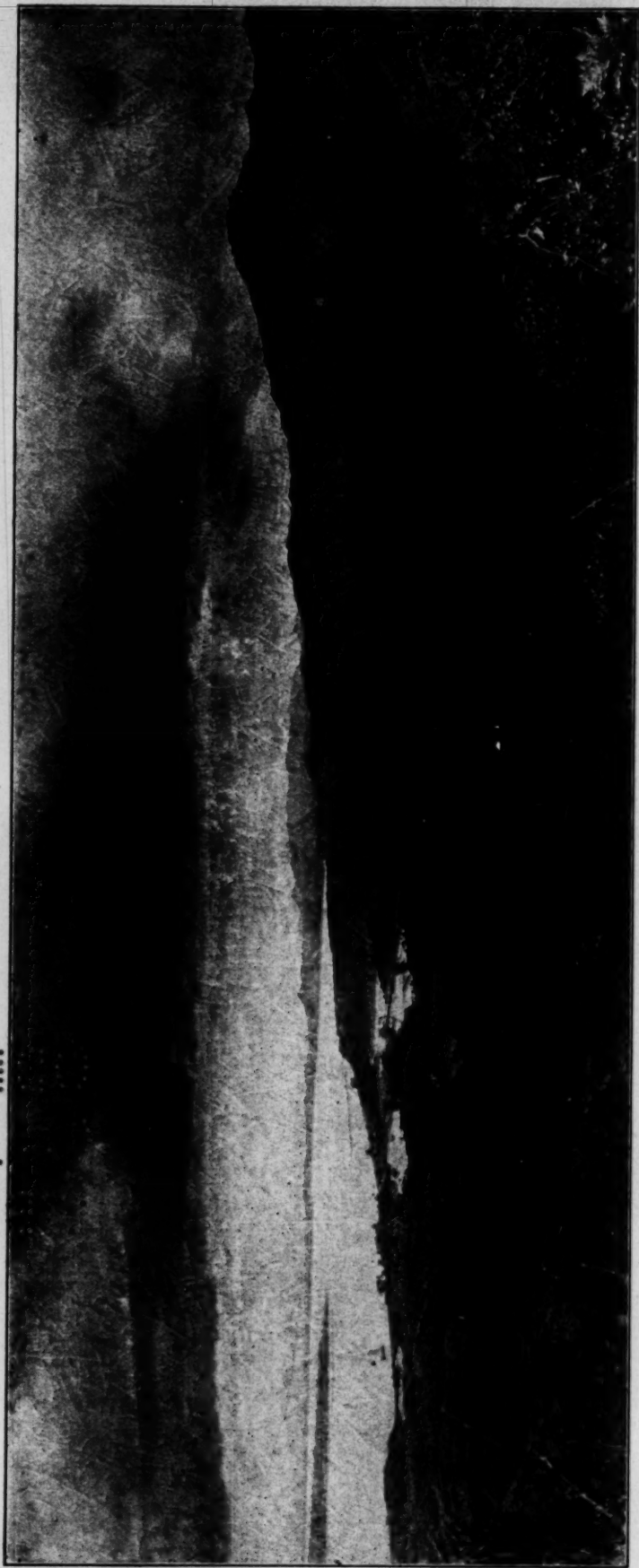
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1876.

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BORDER OF GROUNDS AND VIEW TO WESTWARD OF THE NEW COLLEGE GROUNDS OF THE AMERICAN PRESBYTERIAN MISSION, HANGCHOW.

THE CHINESE RECORDER AND MISSIONARY JOURNAL

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VOL. XXXIX

OCTOBER, 1908

NO. 10

Editorial

The Missionary Evangelist a Specialist.

THERE is a conspicuous form of current literature which appeals chiefly to the specialist. This is notably the case in medical and scientific journals. Information which is of entrancing interest to those engaged in special lines of work, makes poor reading for the average layman. But it is very necessary, alike for the well-being of that layman and for the progress of thought, that the specialist should be encouraged in his vocation. It cannot be too emphatically affirmed that the successful evangelist is a specialist of an advanced type. Mission work in China has suffered long from the idea that has prevailed among certain well-meaning sections of devoted Christian people that anyone having the necessary enthusiasm and knowledge of first Christian principles was thereby qualified for evangelistic work abroad. The contents of this number of the RECORDER should go to show how heavy a contribution is laid upon the mental, as well as upon the moral and spiritual life of the missionary evangelist in China. While the first principles of Christian life are indispensable, certain other qualifications are very necessary. We believe that the articles of this issue, too, will prove to be, for all those engaged in evangelistic work, of the nature of specialist and expert advice. This number is a symposium of cases, a detailed report of successful experiments, which should give practical aid to all who are concerned in this essential and difficult work.

Candidates for the Ministry. THERE can be no question of greater importance to the missionary than that of the supply of candidates for the work of the Christian ministry in China. The fear has been expressed that there has been recently a falling off in the proportionate numbers of young men willing to devote themselves to this high calling. It is doubtless as easy as it ever was to purchase an inefficient form of service at something less than a living wage and to take the consequences as they may arise in the shape of law-suit agents, quack medicine-vendors and ministerial middlemen. Experience has taught us that service which comes simply through the financial medium, however cheap at the outset, is the most expensive in the end, and a greater care is being exercised at this time in regard to the quality of ministerial and evangelistic service than at any time hitherto. It is well to remember that the past few years have seen a great advance in the quality, even if there has been no proportionate increase in the numbers of Chinese preachers, and, of the two, this is altogether the more vital thing. We are grateful, too, to learn that at the present time a number of students in mission high schools and colleges have stated their desire to devote their lives to the work of the Christian ministry. Still, it is needful for the Gospel in China to lay a more imperative hand upon the youth in our churches, calling them to direct Christian service in a more definite manner than is now the case, if the Christianization of the land is to become a fact. Without an unceasing supply of spiritual, faithful and intelligent young Chinese, who are ready to endure hardness for Christ Jesus, and to devote themselves to the work of evangelization in the country districts and small out-stations in this mission field there can be no more progress and no certain upbuilding of the Chinese church of Christ in China.

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The Ideal of Service. It is possible that amid the growing claims of institutional work upon our missionary service and the multiplying activities that press upon us from all sides we are apt to miss that close touch and intimate sympathy with the Chinese Christians which our predecessors had and which undoubtedly forms the most effective basis of appeals for service. Nothing can replace the personal link. Likewise the establishment of the Chinese church upon the lines of the historic churches carries with it some danger of formalism that

must be carefully guarded against, lest the advance of the Gospel upon the unevangelized regions lose its *verve*. These perils will be best met and conquered by the leaders of the church exemplifying in lives of personal devotion the attractiveness of the call to Christian service. It is in vain to ask from the youth of our churches a greater measure of sacrifice for the cause of Christ than we are ourselves prepared to give. In the attitude that missions have often sustained to the financial aspects of Chinese church work there has seemed more than a tendency to call for a greater sacrifice of prospects from young Chinese than the foreign missionary is himself called upon to make. This tendency is bound to make the call to service particularly ineffective. When we observe the youth that we had hoped was to yield its life to the service of the Gospel turning to secular employment, it is not only an occasion for exhortation and prayer—then is the time for rigid self-examination and renewed consideration of methods. Has the ideal been faithfully held before the church and has the way been laid reasonably open?

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REPORTS of obstacles being placed in the way of the extension of missionary work are constantly reaching us from all parts of the Empire. Chief among these

Difficulties with
Chinese Officialdom.

obstacles seems to be difficulties arising in connection with the purchase, or even the rental, of property, and it is not without significance that such difficulties most frequently occur in provincial capitals or *Fu* cities, and are wont to arise when negotiations are so far advanced as to show a very sudden and inexplicable change of base on the part of the Chinese directly concerned. It would seem as though there were a steadily increasing and united purpose on the part of the officials to prevent missionaries acquiring property. The difficulties do not seem to originate with the people. For example, although as late as ten years ago Hunan was notoriously the most bitterly anti-foreign province in China, still Mr. Warren is able to write of a visit made eight years since and to state that he found the common people more agreeable to travel among than those in certain parts of Hupeh, and this continues to the present day, though there is again a suspicion that by a policy of pin-pricking the yamêns are endeavouring to develop a different attitude. This is but one instance of the many that might be cited to show that the difficulties arising between the missionary and the Chinese are due less to the

attitude of the people than to the deliberate policy of some among the officials. Many explanations of this anti-missionary condition of affairs may be offered; ignorance on the part of the Chinese as to the *bona fide* intentions of the missionary, the ultra-partizan nature of the cry of *China for the Chinese*, misunderstandings arising in connection with foreign concessions, troubles due to the conduct of concession-hunters and foreign "drummers" in inland cities, litigation carried on in the name of the church, and private speculation on the part of individual missionaries.

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WE desire in this issue to say a further word about these last two causes of trouble. We believe the troubles due to litigation, since missionaries have had their eyes opened to the way in which their names and influence may be used without their knowledge or consent by unscrupulous Chinese, are diminishing and have almost vanished. We are assured, too, that the consensus of missionary opinion is in unqualified opposition to all litigation, as such, in the name of the church. The modicum of temporary good that may accrue to any individual or group in this way, though they may seem to be suffering deeply from injustice, brings the maximum of harm to the religion we profess, destroying, as it does, the claim of the church to be essentially a spiritual kingdom. But this opinion must be expressed even more strongly in regard to speculation in Chinese land and property by any members of the missionary body. It is true that charges of such speculation are exceedingly rare, but one or two instances are sufficient to bring discredit upon the whole cause of Christian missions. While it is but natural that missionaries in inland places should be gladly willing to assist their fellow-countrymen engaged in commerce in the acquisition of property for mining and other developments, it should be borne in mind that, except by special provision, the only class of foreigners allowed to buy property outside the treaty ports is the missionary, and then *only for the purposes of mission work*. Any abuse of this treaty provision is a menace to the whole future of missionary enterprise in the land. We think it would be well if every mission Board represented in China should make it impossible for its members to buy or rent land, outside the treaty ports and the sanatoria of China, in any name other than the official

**Preventible Causes
of Trouble.**

designation of his mission. A little extra care and wisdom exercised in this matter might go a long way towards composing the spirit of opposition which seems to obsess some high officials at the present time.

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It will probably always continue to be a matter of friendly argument between the two main sections of the missionary body as to what is the right proportion to maintain between the two complementary branches of missionary enterprise, namely, the evangelistic and the educational. And in the educational work we would include the work of philanthropy, which is necessarily educational in the highest degree. It is true that at this present time China is needing ostensibly guidance and help in educational matters more than anything else, and it is of the very utmost importance that her education should be based upon those Christian principles, without which education is too often a curse rather than a blessing to a people. Yet we must be careful that the balance of effort is not weighted too heavily on one side and should see to it that the forces of evangelization grow at a rate commensurate with the increase of educational facilities. To accept a phrase which Dr. DuBose has happily applied to the missionary situation, the "indoor staff" of missionary operations must not be allowed to grow at the expense of the "outdoor staff". Until that coming day is accomplished when the Chinese church becomes itself the evangelistic agent of the Church of Christ, the attention and labours of the foreign missionary cannot be withdrawn from the more aggressive fields of missionary labour. We are apt, in noting the growing influence of the Christian church in this land, to forget how vast are the still unevangelized territories of the Empire. And by whom these unevangelized lands are to be reached, is a matter for wise deliberation and effective preparation. But the Church of Christ, whether it sends its foreign agents out to preach to the people or gives them to the work of training devoted Chinese for that purpose, must never forget the regions beyond, if the kingdom of Christ is to be fully realized. After all, when Christian service is made the motive of all our missionary enterprise, whether it be medical, educational, industrial or literary, there is but one descriptive word for that whole propaganda :—Evangelism.

THE question of what service Western universities can best render the cause of education in the Orient is increasingly attracting attention from leading institutions of higher learning in Great Britain and America. Some practical schemes in this connection are already being set on foot in certain places. The alumni of Yale have set themselves to establish an institution of university standard in the capital of Hunan. Princeton University has directed its attention towards Peking, and the University of Pennsylvania has chosen Canton as its field of effort. We hear that the University of Chicago has recently established a department of Oriental Education Investigation, and is sending a representative, for enquiry and report, to the mission fields of the Far East. In this enquiry the University of California is joining. The commissioners of the Enquiry Bureau sailed from New York last month on a twelve months' tour in Asia and will visit the Levant, India, China and Japan. But it has been expressly announced that China will be the principal field of study and a larger proportion of the time of the commissioners will be spent studying the educational conditions and visiting educational institutions in this land. The report of this Commission should be of great value, and will no doubt carry considerable weight with men of wealth and influence in the West who are desiring to assist those engaged in the difficult task of raising the standards of education and enlightenment in Oriental lands.

From the other side of the Atlantic we notice an appeal is being circulated by the China Emergency Committee over the signature of the Rev. Lord William Cecil, to the universities of Great Britain for support in the establishment of a properly equipped and endowed University for China. The intention is to provide for an institution which should be adequately manned by a genuine professorial staff and in which only advanced work is to be done.

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WHILE we yield to none in our conviction of the necessity for raising the standards of education in this land, and most earnestly desire that its educational system should take its guiding principles from Christian institutions, we cannot confess ourselves over-sanguine as to the results of movements which appeal to a somewhat nebulous constituency or to the generosity

**Missionaries and
Millionaire Support.**

of a few wealthy individuals. The work of Christian missions stands as solid as it does, because it is broad-based upon the affections of Christian people. Its motive and its strength are drawn from Christian conviction and not from any mere philanthropic impulse. Where the benefactions of millionaires and the zeal of intellectuals are inspired by Christian love and service, the results can never be otherwise than good. But we conceive that a radical mistake will be made if missionaries and missionary societies attempt to base an appeal for the Christianizing of education in China on any foundation of material benefit either to the giver or to the recipient. While these material results are undoubted factors in the educational work of missions, they are not the essentials of the missionary motive. So far as this attempt to enlist the sympathy of Western wealth and Western intellect in the cause of missions is prompted by zeal for the establishment of the kingdom of God, it is a thing to thank God for. But if the movement falls from this high plane and becomes more or less a form of investment for seekers after political or commercial benefits, whether individual or national, it must bring untold difficulties and disappointments in its train.

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A COMMISSION of another kind, and one which every missionary in China will have pleasure in welcoming, is now on its way to China. The Religious Tract Society of London, which began work in this Empire in the very earliest days of Protestant missionary history, and for whom William Milne made an extensive journey nearly a century ago, is sending out its secretary, the well-known author and preacher, the Reverend Prebendary Buckland, and one of its directors, Sir Charles Tarring, to make a visit to the central mission stations of China. The R. T. S. is raising a special fund of £20,000 (of which nearly £10,000 is already in hand) for the definite purpose of aiding evangelistic literary enterprise in the next few years in this land. It is intended that this commission of enquiry shall make a report to the directors of the Religious Tract Society advising as to the distribution and use of this fund. It is a cause for intense gratitude to God that the attention of Christian people is being so closely called to the evangelistic and educational needs of the nation of China. We would commend the work of these commissioners, both educators and evangelists, to the prayers of our readers.

An Advance in
Tract Work.

The Sanctuary

"And God hath set some in the church: first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments, diversities of tongues." 1 Cor. xi. 28.

A MISSIONARY HYMN.

O Sion haste, thy mission high fulfilling,
To tell to all the world that God is Light;
That He who made all nations is not willing
One soul should perish, lost in shades of night:

Publish glad tidings;
Tidings of peace;
Tidings of Jesus;
Redemption and release.

Behold how many thousands still are lying
Bound in the darksome prison-house of sin,
With none to tell them of the Saviour's dying,
Or of the life He died for them to win.

'Tis thine to save from peril of perdition,
The souls for whom the Lord His life laid
down;
Beware, lest, slothful to fulfill thy mission,
Thou lose one jewel that should deck His
crown.

Proclaim to every people, tongue and nation,
That God, in whom they live and move, is
love:
Tell how He stooped to save His lost creation,
And died on earth that man might live above.

Give of thy sons to bear the message glorious;
Give of thy wealth to speed them on their way;
Pour out thy soul for them in prayer victori-
ous;
And all thou spendest Jesus will repay.

He comes again—O Sion, ere thou meet Him,
Make known to every heart His saving grace:
Let none whom He hath ransomed fail to
greet Him,
Through thy neglect, unfit to see His face.

PRAY

For a vigorous preaching of the simple
Gospel in every mission.

That the hearts of the Chinese may
be opened to the Gospel message and
God's kingdom may come in this
land.

For the work done at fairs in
Honan, that God may guide the work-
ers and strengthen them in all they
do, and lead many of their hearers to
Christ. (Page 544.)

That this aggressive evangelism may
be carried on elsewhere and men be
found qualified to do it. (Page 541.)

For the province of Hunan, that the
missions there may be strengthened
by an increase of workers and con-
verts, and that such things as have
brought discredit upon the Christian
name by unworthy men may be crowd-
ed from memory by the more consist-
ent lives of worthy ones. (Page 552.)

For the missionary activity of the
Chinese church, that from the first all
Christians may realize this as their
primary duty.

That there may be such a regular
increase of missionary workers as will
allow the constant growth of institu-
tional work to be met and the growth
of the Chinese church to be ever
greater from without than from within.
(Pp. 561-566.)

GIVE THANKS

That in China the openings for mis-
sionary work are manifold and vari-
ous, thus making it possible for men
and women with different "gifts" all
to find openings for the exercise of
their gifts. (Page 535.)

For the vigorous preaching of the
Gospel that has been done in Honan
and the results attained. (Page 547.)

For the opening of Hunan and the
active propaganda now being carried
on there. (Page 553.)

For the missionary zeal shown by
Christians in Amoy. That the con-
tinuance in the "faith of their fa-
thers" of the second and third genera-
tions has been such as to cause com-
ment. (Pp. 554-557.)

That God has called you to the life
of a missionary and daily gives you
the joy of witnessing in His name.

A MISSIONARY PRAYER.

O God, who hast made of one blood
all nations of men for to dwell on
the face of the whole earth, and didst
send thy blessed Son to preach peace to
them that are far off and to them that
are nigh; grant that all men every-
where may seek after thee and find
thee. Bring the nations into thy fold
and add the heathen to thine inheri-
tance. And we pray thee shortly to
accomplish the number of thine elect
and to hasten thy kingdom; through
the same Jesus Christ our Lord.

Amen.

Contributed Articles

The Famine of Chinese Pastors

BY REV. R. M. MATEER

A RECENT canvass indicates that the students in China committed to the ministry, are not a tithe of the number needed. China's awakening interest in Christianity is the greatest in volume and promise that the world has ever seen. These two facts confront us, and indicate, especially to us connected with the older portions of the work, the appalling responsibility of the hour.

The RECORDER'S pages seem to indicate that this famine of qualified ministers is not disturbing most missionaries. The only article on this subject in recent years attempted to excuse this famine as being caused by a wave of intellectual commercialism. It told us not to get excited but continue along the old lines and all would be well in time. The Conference essay on the ministry, written in the language of the schools, was good of its kind, but it did not grip the situation nor indicate an emergency. It is claimed that in gatherings of missionaries, prayer for the raising up of a Chinese ministry is seldom heard; moreover, some advocate the pernicious idea that we should not exhort men to enter the ministry, and others the still more pernicious idea that we need not expect men in any number from our colleges to enter the ministry.

This intellectual commercialism that we are up against has come to stay and work its ravages, so that the stemming and overcoming it is a matter of first and urgent importance. If organized Christianity be the hope of China, the uprising of young China, without an able ministry to lead it, means that the missionary work in general and the school work in particular is a failure. In view of these facts may we not ask ourselves seriously a few questions?

First. Is there anything wrong in our own consecration as heralds of Christ and Him crucified? There is much talk about the new China needing missionaries of "light and leading".

NOTE.—Readers of the RECORDER are reminded that the Editorial Board assumes no responsibility for the views expressed by the writers of articles published in these pages.

What new China needs is the light of the Cross and the leading of the Spirit. The promise and potency of China's renovation lies not chiefly in the moral and social elevation of the masses, not in resolutions and conferences, but in men consecrated to the work of saving souls. Is it not pitiable to see large bodies of missionaries quite independent of the Chinese, discussing means and passing resolutions, and then closing by expressing the hope concerning strictly spiritual interests that one of the Li brothers may be secured to conduct revival services within their bounds? Are we foreign missionaries all without revival power in our life ministry in China? Moreover, is not the evangelistic influence of our missionary body in danger of injury from the fact that increasingly large numbers belong to the strictly indoor staff? Chinese young men have naturally asked themselves, and, following the missionary trend, will ask themselves still more in the future, Why cannot I also serve the Master without going out to preach the Gospel? Should we not be careful lest the intelligent interpretation and the propagation of Christianity be divorced? If any of our missionary work does not inspire to preaching, there is little or no Christianity about it.

Second. Are we not hindering the call of suitable men to the ministry by the disposition to retain control in our own hands, regardless of changing conditions? Chinese young men are seeing things. Years of correspondence and meetings about federation of the Chinese church before a single Chinese pastor is consulted; reorganizations and unions of Chinese churches with the Chinese practically ignored; policy, curriculum, and modes of procedure in our colleges decided without allowing the Chinese professors and churches any voice. Under these conditions wideawake young men, at the present time, are not likely to commit themselves to a life service for the church. Japan shows that it is not always the older missionaries who stand in need of reconstruction in this matter of control. The Y. M. C. A. is likely to secure our young men of ability and consecration, not only because they pay large salaries, but because this missionary organization is solid and intense in its aim simply to initiate, inspire, and guide the work to be done by Chinese forces.

Third. Must not the policy of some missions, of using foreign money freely for education and for every class of

workers except that of pastors, be abandoned? There is no inherent reason for such a discrimination, while it inevitably conveys the impression that we do not really want able pastors, but prefer the kind of men over whom we can hold the reins. The greatly increased expense of living has rendered many churches temporarily incapable of giving pastors sufficient salary. It is claimed by some that if churches want men of superior equipment they must pay from the first all the salary. But experience abundantly shows that they will come far nearer raising a large salary for a *good* man than a small salary for a *poor* one, and that in the former case the amount supplemented will be needed but temporarily, so that the nervous system of those who are so much afraid need not be injured by the giving of a little aid. One plan is to place the pastor over large groups of churches with evangelists under him paid by the home Board. This questionable method is simply whipping the devil around the stump. Another plan is to leave the pastor alone in charge of such a large district that it is impossible for him to give the churches in it more than a small fraction of the attention they should have, and then ask the people to pay him to conduct the funeral services of that district. Far better prepare the right kind of men, and, by a little aid, put them in charge of churches that they can successfully shepherd. Without this, missionaries must continue, at large expense, in charge of gradually dying churches for a score or more of years, instead of breaking away to develop new territory that continues untouched.

Fourth. If men of promise and power are to be secured for the ministry, must we not cease to lay so much stress on material improvement and social elevation, cease to teach and preach a semi-inspired Bible, and take a firmer grip of the great fundamental and spiritual truths of sin and salvation? We need to get in closer touch with the master motive that brought Christ from heaven to earth. We must seek to inspire our young men, and especially our candidates for the ministry, with a passion for glorifying Christ and saving souls. This is the only motive that will induce men to make the sacrifice and endure the hardness involved in the ministerial office. Are we as missionaries, in our lives and teaching, laying enough stress upon the work of saving the souls of men unto eternal life? We are told that this lack of good pastors in China is

coincident with the same lack at home. If so, are not we missionaries responsible for this fact, seeing we are the one connecting link between the Chinese and the home church?

Fifth. Must we not present a united front against the growing tendency to conduct evangelism for the sake of education instead of keeping education as the handmaid of evangelism? So much education in India, with but little vital zeal for the salvation of the Indian people, is a warning to us in China. Men say that we must have big schools and teach English because the church must have money for its support. But are not men infinitely more important than money? In fact such big schools seldom turn out men who give their money to the church. In various parts of China those who have made the attempt must concede this way of raising money to be a conspicuous failure, so that it is time that such theorists were called down. The trust plan in finance may succeed as success is measured by financiers, but great combinations do not win out in character building. This is a hand-made product with personal influence as the all-powerful agency. Such influence is lost when large aggregations of students are being dealt with. The atmosphere inevitably becomes saturated with worldly ambition, so that we are found nourishing the very thing we profess to deplore. The ministry of the West, including its leaders, is not from the large universities. The great need is for colleges more widely distributed and conducted by qualified educators of evangelistic spirit. Here can be taught the foundations of the sciences that will break down ignorance and superstition, while molding men of influence for all positions in China, the first in importance being ministers. Our colleges that permanently fail to produce men for the pastorate should certainly be reconstructed. If our home constituency understood, they would demand this. They would not be willing to support a large college at great expense, if alongside of it an additional school were required to prepare men to enter the theological school as candidates for the pastorate. Technical instruction is not the main work of church schools anywhere in the world, and all the more should not be on the mission field. Indeed, a good many of the brethren seem to have lost sight of what the whole thing is for anyhow, thinking, as they do, that filling government schools and other secular positions with a large number of

semi-Christian young men is going to work wonders for China. This is working on the principle that negative influences will by and by work positive results. Those who are planning to build up and carry on large colleges in China seem to the writer to be sadly wanting in judgment, for the reason that they cannot permanently control them. Within less than twenty years such schools will either be in the hands of the Chinese or will be boycotted. For twenty years the colleges in Japan, supported by foreign money, have had Japanese presidents, and have been controlled by boards of directors, composed half of missionaries and half of Japanese. The coming of this in China is inevitable, when large plants will prove a very great embarrassment.

Sixth. Should not our colleges, as in the West, have some electives and a post-graduate course, so that men for the ministry be not so seriously discriminated against by being required to take a three years' theological course, when their classmates, upon graduation, have a good salary soon to be increased to far more than pastors can ever expect to receive? If their classmates are required to take a post-graduate course to fit them for their work, young men, in their poverty, will be far more likely to push on for three years more until the pastorate is reached.

Seventh. Should we not see to it that the wives of men, called to the ministry, have something worth while in the way of preparation to become their helpmeets? If they have not been in a mission school should we not provide them with a Biblical education as something we owe both to the young men and to the cause?

Preaching at Fairs and Theatricals

BY REV. J. GOFORTH

IT has always impressed us as cause for great thankfulness that the Chinese authorities allow such unrestricted freedom for carrying on all kinds of mission work. This liberty is especially valuable where large crowds assemble, as at fairs and theatricals. To reach such large assemblies of people is a door of wondrous opportunity, the fullest advantage of which, it is to be feared, is by no means being taken.

The importance of this work cannot be emphasized too strongly at the present time. It is a work that brings the

heralds of the cross into immediate contact with multitudes composed of all classes, and even of both sexes, and free contact is the first essential to evangelization. An account of how this work has been carried on in one field, together with some of the results seen and lessons learned, may be of interest.

In North Honan there is a great annual fair which continues for fifteen days. It is idolatrous, and as it attracts six or eight hundred thousand persons annually, it seems to be a providential opening and a great opportunity. Since the chief deity is a goddess, large crowds of women are drawn to it, so much so, indeed, that an American traveller who was passing through was heard to exclaim: "I never saw so many Chinese women in my life." To meet the opportunity offered by this fair a strong force of workers is sent every year; on one occasion the number, Chinese and Canadian, men and women, was no less than seventy-six. The men preached in five places daily and the women in two. Such work, it is felt, cannot fail to convince the people that Christianity is a living, aggressive force, and it is with this in view that the same work is carried on at the smaller local fairs, at one of which, to cite a single example, there were as many as six bands of workers—three of men and three of women. The Christian women now go freely to testify at fairs, and there have been times when additional valuable opportunities have been given them through invitations to heathen homes. If all classes of Chinese are to be reached, and that speedily, there can be no doubt that full advantage must be taken of this method of evangelizing. More than this: not only is contact gained with all classes, but through this method all parts of this vast empire can be reached. By fair, or theatre, or market the most inaccessible hamlet in the land can be influenced. Than this, then, there can be no readier method of carrying the Gospel to "every creature".

The importance of this work is enhanced by the fact that many are in a more receptive mood than at other times. Religion is mixed up with the business or pleasure at most of these fairs and theatricals, and as many attend with the religious idea uppermost in the mind they are more apt to be arrested and startled by the proclamation of the truth. Some of the leading helpers and other Christians testify that their first interest in Christianity dates from fairs which they attended with a special religious object and at which they first heard the Gospel preached. A fact of an opposite nature that further

enhances the importance of this work is that at such fairs the prevailing sins of China are openly and flagrantly committed. It is not necessary to go over the list; anyone who has attended a great fair, with eye and ear open, knows how many schools of iniquity are to be found there. And at such a time the preacher can call attention to these body and soul-destroying agencies with peculiar power.

Some results which might be mentioned are :—

The cause and purpose of the living God are made widely known. Without any desire to disparage other methods of mission work it is believed that this kind of work has done more to extend a knowledge of the true God throughout North Honan than would have been possible in any other way. At one of the out-stations of the Canadian Presbyterian Mission there is a Christian merchant who, with his chief clerk and sons, goes from fair to fair throughout several counties, and at slack times, or when the rush of the day is over, his tent becomes a center of evangelism.

The fair becomes a training-school for preachers. As the best soldiers are made in actual warfare so we find that in the stress and strain of actual contact with the surging crowds some of the most effective preachers are produced.

It is also a capital training-school for Christian laymen who are desirous of doing what they can to help spread the Gospel. For their own spiritual benefit, as well as for the good of the church—which needs assistance from many more than the regular helpers—the Christians everywhere are encouraged to band themselves together and testify at fairs and theatricals, even though there be no foreign leadership. In one case a band of twenty such Christian laymen carried on preaching services at a small country fair. This practice is sure to develop the preaching gift as well as confidence and joy in service.

The vast store of prejudice and misconception about the foreign missionary is undermined and eventually destroyed. This is a necessary object and one that cannot be attained where the missionary, like some sacred Buddha, sits inside his foreign residence, a place which, in too many cases, is forbidden ground to the rank and file of China. The missionary must come into contact with the people, and there is perhaps no place where he can be so quickly revealed to the Chinese as a creature of flesh and blood and with like passions as themselves

as at these fairs. The people will soon see that he has to battle with self and sin as other people do, and through the power of human sympathy they will all the more readily hear of an almighty Savior from his lips.

Finally, it is safe to say that in North Honan this work has yielded more abundant fruit than has any other kind of mission work. There could be named at once many men and many centers throughout this field to whom the light first came through hearing the Gospel preached at fairs.

Experience has proven this to be a work that must be undertaken in other than haphazard ways if success is to be assured. A few of the vital lessons learned will, it is hoped, be of help to those about to engage in such work.

First, position is a very important thing. One must avoid blocking up thoroughfares and if possible get his back against a wall where he can stand as much rushing as the "other fellow". The writer well remembers one occasion where he failed to take this precaution, and after being knocked about badly was forced ignominiously to quit the field in the midst of a fusillade of clods. A vacant lot, as near the center of things as one can be found, affords good vantage ground, or at times a large store may be rented, or a matshed may be specially built. In North China, where the dust is so much in motion, a movable tent with seating capacity of several hundreds would, because of better work done, pay for itself in a single season.

Second, the selection of speakers is important. Some men were never meant to "hold" crowds at fairs. These should either be left at home or else be stationed at the book-stall to sell books. Also, there are times when it is best to give the second-rate speakers a rest and use only the best. The foreign missionary should ever aim to be second to none in holding a crowd.

Third, the matter of discourse is very vital. Some Chinese preacher can hold a crowd without preaching the Gospel. This does not pay; no one will be saved. There are occasions when it is necessary to exhort the Chinese brother to "give the idols a rest". Or again, a missionary was once heard to say that it was necessary to have only one address when on tours. Surely such a man is to be pitied, especially after he has day by day repeated his one address for from fifty to a hundred times. So also are his Chinese companions to be pitied, for they can gain no possible inspiration from hearing the same discourse morn-

ing, noon and night throughout an entire tour. No, it will not do, and there is only one thing that will. Use that treasury of boundless store—the Bible, and by using a new portion of it every time one is as fresh and as eager to give the one hundred and first address as he was the first.

Fourth, good temper is essential. The matter of discourse may be of the best, and yet fail through the manner and bad temper of the speaker. Truly, there are many annoying things to contend with in this kind of work, but if a preacher is without sufficient grace to enable him to control himself in the presence of a crowd—in spite of rudeness, sneer, and insult—either he needs reviving himself or he has missed his calling.

Finally, and above all, the work cannot be a success unless it has the blessing of the Holy Spirit. In the beginning those men who turned the world upside down preached the word by the power of the Holy Ghost sent down from heaven. We fear that only too often we have been like one who "beateth the air." The instruments are just as weak, the adversary is just as strong, and the human heart is just as hardened as when the disciples were told to wait for Him, who could convince "of sin, of righteousness, and of judgment to come." One evening, while speaking was going on at the great fair mentioned above, the convicting power of the Spirit was so manifest that one of the Christians exclaimed: "This is like when Peter preached." And again, the next night we saw evidences of His almighty power over almost the entire heathen audience. At the time there were about ten workers present, and after the address we retired to an inner room with them. All seemed awed. One of them said: "He for Whom we have so often prayed, is with us of a certainty to-night, but if we would retain His presence we must walk carefully." Then each one prayed, and the prayers were remarkable for humility and thanksgiving. This illustrates the point. Victory is certain when we come into contact with the heathen crowds in the almighty power of the Holy Spirit.

After twenty years on the mission field my present personal conviction is strong that we ought to put more effort into this branch of the work, especially as the number of those saved in Christ is but a small portion of the vast Chinese multitude. The increase is slow, and that increase comes largely from families already within the church. The great need of the present is an aggressive evangelism like unto that in some parts of Korea or among the revived churches of Manchuria.

Evangelistic Work in Hunan

BY REV. GILBERT G. WARREN

EVANGELISTIC work in Hunan may be considered under two aspects: (1) the relations of the people of the province to the evangelists; (2) the relations of the officials of the province to the evangelists.

My own experience of evangelistic work in Hunan dates from 1900. In the spring of that year (before Boxerism had produced any influence on the province), in company with the two senior missionaries of our synod, I was sent on a tour, the chief object of which was to see whereabouts in North-east Hunan it would be advisable for our Society to commence mission work. On that journey we visited successively Ping-kiang, Liu-yang, Li-ling, Siang-tan, Chang-sha, Siang-yin, Yo-chow and Lin-siang. It was our first experience of official "protection" in the form of soldier guards, who accompanied us wherever we went. We crossed the border of the province by an unusual route, and consequently until we reached the first district city we were unprotected. Our treatment in the country compared favourably with treatment received in journeys over new roads in Hupeh. In the city of Ping-kiang itself we spent some hours bookselling and preaching before we were discovered by the official. I never preached to so large, quiet and attentive an audience in any unoccupied city in Hupeh as I had in the large open space in front of the Confucian temple of this city.

From the time we were "discovered" to the time we left the province we were practically never out of sight of the official eye. Now and again there seemed to be a confusion in the mind of our guardians (who were changed from county to county). On coming on duty they had too frequently the idea that our duty was to accompany them; they, however, at once accepted the reverse notion, and as soon as they found that we were not of their first opinion, they agreed to accompany us. From that time to this I can say a very good word for the Hunan soldier guards. With very few exceptions all I have met with have been quiet, willing fellows, who have really tried to help and not to hinder, who have not spared themselves nor unduly thrust themselves forward. Of course they give pretty full and detailed information to their superiors of all our movements, etc.; that is one of the chief reasons for send-

ing them with us. I do not think I have ever known a soldier try to prevent anyone coming to see me, or, with one laughable exception, try to hinder me in my work. When we came to Chang-sha the Rev. T. E. North and myself were in English dress; our colleague, the Rev. W. H. Watson, was in Chinese dress. There were precedents for the admission of missionaries in Chinese dress; indeed we moored our boat next to the houseboat on which Mr. Alexander was living and whence for some six months or more he had been daily journeying forth to sell books and preach on one or other of the many streets of the city. But no missionary in English dress had been admitted inside the gates.

After some amount of parleying and bantering, the officials elected to allow Mr. North and myself to enter rather than give us a signed declaration that they were unable to protect us in case we did enter. There was no doubt that they were very frightened as to the possible results of our entrance, the possibilities which seemed only less perilous than the possibilities lurking in a report to the Consul for transmission to the Viceroy of any statement of inability to protect. We were provided with an escort of some thirty or more scarlet and violet-jacketed soldiers and runners. Our route had been agreed upon beforehand. The officials had thought over matters and had evidently argued along some such lines as these: "The quicker we can get these men over this route the better. If they stop to sell books, there is no knowing how much time they will take. Since we cannot prevent their offering books for sale, we will prevent people offering to buy." Doubtless acting from orders, the soldiers utterly terrified the first would-be customers by a stentorian shout of "You're not to buy," the immediate effect of which was a prompt rejection of the proffered books and a fervent exclamation of "I didn't mean to buy it". This by the way was still outside the city while we were on our way to the gate. Once only the same tactics were adopted inside the gate. I merely turned to the soldier and said: "I intend staying inside this city till I have sold every book I have brought, and if you block me you will have me on your hands till midnight." Without a word to me the soldier just turned round, and in as big a voice as ever, shouted: "Buy, buy, buy! Five cash each, five cash each," and buy they did so eagerly that he and his colleagues only had us on their hands till midday.

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Our first journey in Hunan gave us the opinion that the people of Hunan were not nearly so bitterly anti-foreign as we had been led to expect. We also felt that there was no need for the closeness of the oversight which was kept on us as far as our protection was concerned. A stern denunciation of loose-lipped talk (which there was too much reason to fear had its source within the yamên precincts), a free and friendly intercourse between the officials and ourselves, and in the cities a small escort would probably have met all the needs of the case.

In 1901 I revisited Ping-kiang, Liu-yang and Chang-sha. That year I managed to elude official oversight until I was right into the very centre of the city of Chang-sha itself. I found the literary examination (old style) was on at Ping-kiang. The streets were much fuller than usual, and at the request of the innkeeper, with whom we had stayed the previous year, I simply made a hurried meal and then walked quietly through the two main streets of the city and at once continued my journey to Liu-yang. Altogether I spent some three or four hours in the city. I offered such books as I had for sale, and only once had I to reprove any one for an insulting explanation. Though the insult came from a scholar, other scholars standing round echoed and emphasized my remonstrance. Most of the purchases were made by scholars.

The next day I crossed over the border of the Liu-yang district, and while I was standing in the middle of a small town, preaching to a very quiet little crowd, runners and soldiers from Ping-kiang came up to me. They were entrusted with an apology from their magistrate that protection had not been earlier afforded, and they pleasantly agreed to the patent truth that such protection as they could afford seemed unnecessary at the particular town in which they found me. Their commission really ended with the borders of their county, and they merely requested my card as a mark of dismissal.

At Liu-yang I found the city in festal mood. I reached there on the day of the great annual "Hui". The streets were crowded with people in holiday attire, and even in the early morning little bands of neatly dressed men with varied regalia were arriving. I and my books were ignored, and after walking through some of the streets, I took refuge on a boat. I stayed over the Sunday (the day following the Hui) in the immediate neighbourhood of the city and met those who had come to the

weekly worship maintained by the Chinese colporteur whom we had specially appointed to this city.

I went on to Chang-sha by river, going ashore at all the chief towns on the banks, and walking across a neck of land—only some two miles from the river to the east gate of the city. It was late in the afternoon when I entered the northernmost of the two eastern gates. The guards were examining the boxes of a traveller who had arrived there just before me, but I and my boxes (to my surprise) were allowed to pass through without a word or without any attempt to accompany me. The street we followed soon brought us to the examination hall, where the prefectural examinations were being conducted. It was too late to stop to preach or sell books, and the consequence was a somewhat ugly rush after me when the broad space narrowed into the ordinary street. In less than half a mile I was passing the governor's yamên. Some one ran out to my side and at once apologised because I had no guard, and very shortly after, when passing some yamên, eight soldiers came forward just as though they had been expecting me. They at once stopped the shouting and pushing, which was beginning to be uncomfortable.

As any rate I had had an experience of travelling nearly two hundred miles in the province without escort. My experience was jokingly summed up to the one man, about a mile before I reached Chang-sha, whom I heard bedevil me. I at once asked him whether he was from Hupeh, as I told him I was not accustomed to that term in Hunan. My sally produced a loud laugh from the other workmen in the field.

My next journey was in 1904, and then I got round Pao-king, Yung-chow-fu and Chen-chow, which lie in the far south and south-east of the province. The fatal riot of 1902 and the subsequent execution of an official had made an impression on the official mind, an impression which has by no means faded yet. Protection was thrust upon me, and I was very rarely left alone. (Yung-chow-fu was the one exception, and there I had a very quiet walk right round the city wall.) As regards the people, that journey seemed to indicate a difference between the south and the north of the province that our missionaries have since confirmed. There was a sullen indifference to the missionary and his message. Two subjects only excited interest—opium and litigation. The evils of opium were too apparent. Was it wrong to infer that men whose eyes kindled as eagerly when I denounced missionary interference in litigation as when I

denounced opium, were suffering from one just as they were from the other? Alas, that I not only heard tales that were well-nigh incredible, I saw things which I could forgive anyone for doubting my word if I were to tell here what I saw, indicating an incredible laxity of oversight and of the very fundamental principles of carrying on missionary work. I can well believe that the worst things that have been done in S. Hunan in the name of Christ have been unauthorised by, and unknown to, any missionary, Catholic or Protestant, but I must sorrowfully say that there has been much blaspheming of that most holy Name amongst the gentiles because of most un-Christlike deeds by those who have taken that Name upon them.

For the past twelve months I have done a great deal of journeying in the eastern half of the province. Generally, now, I am able to get about without a guard. I never have one when starting from Chang-sha. On my return journeys, however, I am frequently accompanied. I have no hesitation in saying that as far as the treatment I get from the people amongst whom I mix, I much prefer the east of Hunan to the east of Hupeh. Abuse is less frequent and bookselling and preaching are more easily accomplished here than there. In this city of Chang-sha we have attempted a sort of special mission for the past fortnight (end of July). We have given up the afternoon preaching and have a nightly gathering in our street chapel, followed by a service in the inner chapel.

All who have coats are invited to the second service, all who haven't (and the barebacked fraternity form the majority in the first service) are requested to come again to-morrow night with a coat. We have found quite a number willing to listen attentively, to stand in the singing and to kneel in prayer. Last night, for instance, there must have been quite thirty who came to the second service. Three or four of these have now come in several times; the majority were in a Christian service. Without even a request to kneel, every man followed the example of the Christians and knelt down during the closing prayer (which was offered by a member in the body of the chapel). There was not a word spoken, nor an irreverent action throughout the second service.

So much for the people. A very few words must suffice for the officials. Away from Chang-sha, as far as the Wesleyan Methodist Mission is concerned, I hear of nothing that amounts to opposition on the part of the officials. But in Chang-sha itself

there is an undoubted outbreak of what I may call pin-pricking. Within the last few months I have heard of one missionary having the deeds for a house which he had purchased, returned unsigned, on the ground that the house is too near the governor's yamên, and therefore he would be exposed to insult from the hangers-on who swarm in that neighbourhood; a second has had similar treatment, because in that case the property is outside the city; a third found a landlord, from whom he was renting property, had been informed by the police he would be treated as was another landlord a year or two ago. (In this case a specious lie was told about the precedent. A mission managed to procure land that was in litigation. One of the litigants was led out of prison *en parole* to enable the purchase to be made, and on the conclusion of the business surrendered himself to the authorities and was again imprisoned.)

Pin-pricking seems to have passed to a more serious phase in the attitude of the officials towards preaching to the aborigines. Just now, I think, it is perhaps wiser to say no more than that there seems to be a determined attempt to interfere with the carrying out of our Lord's command to preach the Gospel to every creature. That the church will obey the command spite of officialdom—Chinese or European—is our assured conviction, and that the command may be speedily obeyed is our earnest hope and constant prayer. For all those whose hearts God has put a special desire, or whose position gives them special responsibilities of preaching the Gospel to the regions beyond, let us make frequent intercession:

"That it may please Thee to *illuminate* them with true knowledge and understanding of Thy Word and Will." Amen.

The Methods of the Chinese Church in Evangelism

BY REV. F. P. JOSELAND.

IS Christianity really taking hold upon the Chinese people? Are they beginning to find in it a religion as suited to their needs as it evidently is to the needs of other nations? Are they coming to look upon it less as a foreign or Western religion and more as God's way of salvation for *all* men of whatever race and country? Believing this, are there any signs

that those who accept its tenets are prepared to share in its propagation and to extend its influence among their own fellow-countrymen?

Questions such as these cannot, of course, arise in the early stages of mission work in a new country. But as the work progresses and becomes more and more consolidated they are bound to be asked by all intelligent observers. And the time has certainly come in China when such important questions are being increasingly asked, and upon the replies that are forthcoming will depend the prospects and progress of the work in the near future.

The attitude of Chinese Protestant Christians to the *Churches* to which they belong may seem to some the most important matter, but viewed in a broad light in relation to the influence of Christianity upon the nation at large, the question of what the church is doing for the world of souls around her and in which she lives her life, is in reality of much deeper import. For a church that is still dependent for its growth in numbers and influence upon the work and initiative of the foreigners in charge of its affairs cannot, by any stretch of the imagination, be called an indigenous or native institution. If for any cause the foreign control should be relaxed or even entirely withdrawn, what guarantee will there be that the church will not eventually die out (as has happened so often in the past history of the church) unless the Chinese church-members take an intelligent interest in the propagation of the Gospel among their fellows? Upon them too must fall the Divine compulsion to preach the Gospel; they too must feel that "burden of souls;" their hearts too must burn with love to Christ and be filled with "yearning for the souls of men" if the Christian church in China is to live and prosper.

Now the account of what has been already attempted in part of one province of this Empire to solve these questions may not be without its use if, among other things, it shows that the Chinese are capable of rising to a deep sense of their responsibilities, and of, at least, *attempting* to share with the foreigner the work of preaching the Gospel. From the very first in connection with all the missions at work in the Fukien province it has not been difficult to get men to become evangelists, preachers and pastors. The motives may not, in all cases, have been of the highest, and it is only fair to admit that too often the work of preaching the Gospel has been and still is looked

upon far too much as a means of livelihood rather than from any deep impelling love for souls. None the less it is a fact, not without its due significance in any true estimate of the Chinese church, that from the early stages of the work there has been a succession of able preachers who, in season and out of season, have proclaimed the truths of the Gospel with no small amount of success. At the present time in every prefecture of Fukien there are scores of these men at work, either as ordained pastors in charge of churches, or as preachers and evangelists, who are actively engaged in preaching the Gospel, not only on Sundays, but during the week, in cities and towns, in villages and hamlets, in hospitals and schools, and the numerical increase in church membership is the plainest proof that their "labour is not in vain in the Lord".

But over and above the work of the regular ministry, there have been some special features of mission work in Fukien that must not pass unnoticed. The organization of the church has long passed its experimental stage in this province. In the Amoy region the Presbyterians have two presbyteries and one synod; the Congregationalists (L. M. S.) have their Ho-Hoe, or Congregational Union. And these bodies have their regular meetings, annually or oftener, at which important matters affecting the growth of the church and its impact upon the nation come up for discussion and for the formulation of plans of work. Mere discussion without subsequent action is of little avail.

Now both of these bodies of Christian workers have their separate organization for evangelism, the means for the carrying on of which is collected from the members of ALL the churches comprising these bodies. I am naturally unable to speak as confidently as to the work of the Presbyterian Missions in this direction, but can say a little as to what has been done by the native missionary society belonging to the L. M. S. Congregational Union of Amoy. This was formed as long ago as 1891 at the annual assembly of the Union held in the city of Chiang-chow-fu, where the meetings for that year were characterised by deep earnestness and much religious fervour. After many addresses by several leaders, both Chinese and foreign missionaries, as the tide of enthusiasm rose, under the guidance of the Holy Spirit, it was unanimously decided to form a native missionary society and to begin work in the neighbouring prefecture of Ting-chow, where hitherto practically no Christian work had been done. During the day not

only was a sufficient sum of money collected and promised for starting the work, but more men than we actually needed or could utilize had voluntarily offered themselves for this service. Work was begun at once, but a good many difficulties, some foreseen, others unexpected, were experienced. The prefecture is even more mountainous than the older region, and the great variety of dialects into which the district is broken up made progress very slow during the first few years. Some of the evangelists proved unable to stand the physical hardships of mountainous travelling; others were unable to learn the new dialects, and the amount of serious opposition encountered, made it exceedingly difficult to rent places where preaching could be carried on successfully. Those who were able to "endure hardship as good soldiers of Jesus Christ" and who bravely stuck to their work amidst all discouragements, were amply rewarded by discovering many hopeful features which helped to compensate them for all their initial troubles.

During the first few years it was found that our original scheme was too ambitious. There are nine counties in the prefecture, with a population estimated at three millions. Our first endeavour was to open preaching halls in four or five of these county towns, but in every instance we were baffled by the refusal of the authorities to allow us to rent a house. In the prefectural city itself, directly the Fu magistrate heard that we were trying to rent a small house for preaching purposes, he forbade the landlord to rent it to us, and actually sent a "posse" of soldiers to the inn where the Chinese pastor in charge was staying and commanded him to leave at once; the soldiers escorting him for some miles on his way.

But, baffled in one direction, Pastor Chiu and his brave band of workers did not lose heart. Called of God to the work they waited upon God in earnest prayer for guidance with the result that before the year was up they were able to rent small houses in two villages, where preaching was begun at once and a nucleus of converts obtained. At these two places work was carried on successfully with day-schools for boys as well as the regular preaching services; a good deal of medicine was also given away gratuitously with happy results.

What is to be noted at this point is the fact that in these early stages of *this new work it was all done by Chinese Christian workers themselves with only a minimum of superintendence by the foreigner from Amoy.* They were sent forth as Paul

and Barnabas were sent forth from the church at Antioch to preach the Gospel to those who had not previously had any opportunity of hearing its glorious message. And the satisfactory character of the work done proved to us that Chinese Christians are capable, under guidance and with the help of the Holy Spirit, of starting and sustaining missionary work of a real and evangelistic type, even as their brethren from other lands. For several years no foreigner visited the district, and even when he did, it was only for very brief visits; the bulk of the work from the first has been done by the Chinese Christian workers themselves.

We were indeed fortunate in having from the very beginning the services of a Chinese ordained pastor, a man of unusual gifts and of genuine piety, who voluntarily offered himself as superintendent of this work and who has been connected with it from its first inception in 1891 right up to the present time. Pastor Chiu was baptized when he was seventeen, and after a brilliant course in the theological hall he served as preacher in several places until he was called to the pastorate of our oldest city church in Amoy and ordained there in 1880. Even after being chosen to initiate and superintend the Ting-chiu work he continued his Amoy pastorate, largely because his people were so loth to let him go. But in 1896 he resigned it, so that he might give his whole time to the Ting-chiu district, and since then his services have been invaluable. Every such man that Christianity can produce in China is a proof that it is no exotic living with difficulty in a new atmosphere, but a plant that is rapidly becoming accustomed to its fresh surroundings.

In the initial stages of the enterprise Pastor Chiu was ably supported by a small band of fellowworkers from the old field, who shared with him the trials and persecutions and discomforts that befell them. Some of these men were not good scholars, but they had a fund of sympathy and an indomitable courage that eventually crowned their arduous labours with success. Two or three of them are still at work, but we have now trained a goodly number of men from the district itself, who can of course preach in their own dialects, and so we are less dependent upon preachers from the older part of the field.

Such self-denial and earnestness as has been manifested by these native workers is a cause of great joy to us on the field and is full of good augury for the future. When we can train the Chinese Christians to undertake the work of helping their

fellow-countrymen towards the light, we have surely gone a long way to prove to all men the reality of their faith and the depth of their devotion to our common Master, Jesus Christ.

Another point should here be noted, and that is that from the very beginning of this work the expense has been shared by ALL the churches comprising our Congregational Union, supplemented by gifts from foreigners at home and on the field, but *without any grant from the Home Board*. Many of our churches are self-supporting; all do something toward this laudable aim; and the criticism has always to be met that it is unjust to expect Christians who cannot raise enough for their own church expenses to collect subscriptions to outside agencies. Yet in spite of this an average of \$700.00 a year has been raised by the churches comprising our Congregational Union; the sum varying from year to year according to the strength of the appeal made to them and to the general condition of trade or the absence of special troubles. Quite apart, however, from the actual sum raised, this united effort on behalf of a new work, adjacent it is true to the older districts, but where the dialects spoken and even the characteristics of the people are in many ways so different, has done more than anything else to weld our churches into a corporate unity and has taught them a much needed lesson of the oneness and solidarity of the kingdom of God.

Moreover, though the Ting-chiu district has now come under the full control of foreign missionaries by the decision of the L. M. S. Board to make it an Arthington Station, with the Rev. J. S. Wasson and his wife, Dr. C. F. Blair and his wife, and Miss Edith Benham now living in the prefectural city itself, yet it is still true to say that generally the evangelistic work is carried on by these native workers, and the close relations with the older native churches are still kept up. The Mission Board has come in to supplement and not supplant the work of the Chinese churches. Reports of the work are presented every year at the full sitting of the Congregational Union; every church continues to subscribe annually to the needed funds; representatives of the Ting-chiu churches still continue to attend the Union meetings, so that a vital interest and union are maintained which are mutually helpful and productive of much blessing.

Having said so much on this special feature of the Amoy work, it is perhaps invidious to proceed to tone down one's

praise by mentioning certain features of the present outlook in this field as a whole, which give grave cause for anxiety. But to be true to facts requires the insertion of the shadows as well as the brighter colours into the picture. One thing is distinctly noticeable at the present time, and this in all the missions alike, a decided disinclination to *itinerant evangelistic work*. Now that we have so many churches and out-stations, preaching halls and hospitals, scattered all over this region, the majority of pastors, preachers, and evangelists in charge of these places seem to think the chief requirement of their work is to preach on the *Sundays* and to visit the families of Christians, more or less often, and attend to any law-cases or other matters that may need attention. But it must be admitted that only a minority of them have the burden of those who are still outside the fold upon their hearts. When foreigners are at hand to go with them, they do not hang back, but readily share with them the work of evangelistic preaching, whether in village, market-town, or hospital. Since, however, the number of foreign missionaries is very, very limited, at least in South Fukien, the work of evangelising this vast region cannot be adequately undertaken unless the *Chinese Christian workers* become filled with a love for the souls of men and with a deep sense of the need and peril of their fellow-countrymen without the Gospel. We do not see enough of that "constraining" power that animated the Apostle Paul and made him exclaim, "Woe is unto me if I preach not the Gospel." Very few *sons* of pastors and preachers enter the theological college to train for the ministry, and at the present time it is a universal complaint amongst us that we can only get the inferior men to become Christian workers; the clever sons and the children of wealthier families are all seeking a knowledge of English or of medicine, so as to enter upon spheres where larger salaries are paid than are possible in the Christian ministry.

It may be that these are only passing phases, but they are ominous and undoubtedly have to be reckoned with, and, if possible, counteracted and minimized. The Chinese nature, in common with that of humanity in general, is apt to be too materialistic and to ignore the spiritual side of things. But our work will fail of much of its permanent success unless we can get the Christian church in China to copy its Master and His early followers and apostles, who went everywhere preaching the Word of God. We want the Protestant Christian church

in this great Empire to be a missionary church from the very first ; we do not want it to have to linger in any "dark ages," when the light of the Gospel shall burn dim and when its life shall be almost smothered in the midst of the heathenism around. We must place before the Chinese Christians high ideals of the blessedness of *Christian service*, as well as the need for growth in the Christian life. *Growth in grace through service for Christ*, should be the keynote of the church. The church is not as a lifeboat in which we are being saved for a future heaven of eternal bliss, but as an *active lifeboat continually at work*, in which those already saved are at work amid the storms of time bringing men out of danger into safety in Jesus Christ, and all of whom, in their turn, are ready to man other lifeboats to be engaged in the same work of saving souls.

Saved to serve. This is the motto to place before the Chinese church, not for earthly rewards, for gain or reputation, position, or any present benefits, but for God and humanity, to bring in the kingdom of God here on earth. Not even to save men only for a heaven beyond the grave, but to save men here and now from all the superstitions and vices which enthrall and degrade them, ushering in the reign of Christ as King over the hearts and lives of men.

For this end let us labour and pray that God by His Holy Spirit may move so mightily over His church in all her weakness and immaturity that by her ardent labours for others she may be herself transfigured, being used of God as a fit instrument for the accomplishment of His glorious purposes for the world.

Evangelism in Relation to the Growth of the Chinese Church

BY REV. D. MACGILLIVRAY.

WE all rejoice to know that the Chinese church is growing ; the statistics presented at Conference may be taken as sufficient proof. Roughly speaking there are two possible lines along which this growth is proceeding, viz : 1. Natural. 2. Aggressive Evangelism. By natural growth is meant accessions of children of Christians, relatives, and through schools. The growth of Mohammedanism in China may be quoted as an example. By aggressive evan-

gelism is intended the opening up of work in new villages and centres as opposed to normal growth at old stations. The healthy church ought to be expanding along both lines. If not, it is a fair question to ask, Why not? If there is no increase along social lines, is it because the church members are unfaithful? Or, if there is no increase along the line of fresh conquests from the heathen ranks, is it the fault of the missionaries or of the Chinese Christians?

A visiting missionary secretary last year concentrated his attention on the method of the church's growth and concluded that the second line of increase was weak. Was he right in making a generalization? At any rate he started the present enquiry. Circulars were sent out, and nearly everyone approached answered; some with much fulness. In the following analysis of the fifty answers we shall call the secretary Mr. X, and divide the replies into three classes: 1. Those who think Mr. X right. 2. Those who gave figures to prove that he was wrong—at any rate for their fields. 3. Those who have something valuable to say, and that against Mr. X.

Mr. T. E. North (Wesleyan Mission, Wuchang) says: "As long as the church does grow it does not trouble me as to methods."

Bishop Iliff (Shantung) says: "However one may try to analyse the conquests, I think the factors used by God are so many and various that the analysis would be an endless task. 'So is the kingdom of God, as if a man should cast seed into the ground and the seed should spring up and grow *he knoweth not how.*'"

Mr. Duffy (C. I. M., Wuhu) thinks that Mr. X must have looked chiefly at centres where institutional work was strongly developed, but if he had gone farther afield he would have come to a different conclusion.

But Firstly, let us hear those who agree with Mr. X.

Samuel B. Drake (English Baptist Mission, Tsing-chow-fu) says: "Is the Chinese church growing from within by natural increase rather than by aggressive evangelism? Such is the case in the districts with which I am personally acquainted. Is not the hope that native Christians will of themselves evangelise China treated rather as a *present fact* than a *future hope*, with the result that when vacancies occur in other branches they are filled from the ranks of the evangelistic missionaries?"

Frank B. Turner (English Methodist Mission, Chihli province) says: "So far as my experience in recent years goes, Mr. X is right. The old methods are failing to attract the crowds as they used to do. The people have got used to us. Personally I am not sanguine of obtaining much increase excepting as the natural and direct outgrowth from existing work. At the same time I would not and do not discard aggressive evangelism."

T. C. Fulton (Irish Presbyterian Mission, Manchuria): "Mr. X is right only to a limited extent."

John Murray (American Presbyterian Mission, Shantung): "The growth of the church is on natural and normal lines. Since writing this I have examined the names of some seventy-five adults I received in 1907. A large majority are from family or relations; it is hard to eliminate the family and friendly influence."

R. M. Mateer (American Presbyterian Mission, Shantung) says: "I think that there is far too much truth in the criticism that we are failing to make inroads upon the heathen in our missionary work, and that any reply to such a criticism ought to be one of discrimination rather than a wholesale denial. There are some missionaries who are doing aggressive evangelistic work and thus setting an example to the Chinese church, but too many allow themselves to be occupied simply with the care of stations that they have fallen heir to or that have come to them in some way without much effort on their part, so that all the growth is simply additions from the family connections in the old Christian stations that have probably existed for twenty or thirty years. This fact, with its bearings, is one of the most serious in the mission enterprise. Missionaries ought to be an ensample to the Chinese church in the matter of consecrated enterprise. This is a fact that should be ventilated rather than suppressed."

It will be convenient to place here the opinions of two other missionaries from the same province, who hold a different opinion from Mr. Mateer. George W. Verity (American Methodist Mission): "Mr. X is decidedly in error."

C. W. Pruitt (American Baptist Mission, Shantung): "In our work in Shantung fully three-fourths of the additions to our membership for the past several years is due to fresh conquests from among the masses of the heathen."

Secondly, those who give figures against Mr. X.

Alex. K. Baxter (English Methodist Mission, Chihli) asked his city preacher to enquire of as many as possible what led them into the church, and the result of 58 cases is here given :—

Through hearing preaching in chapel	...	20
Through hearing colporteurs preaching	...	2
Through relatives	23
Through persuasion of friends	8
To get protection	3
Formerly Roman Catholics	1
Formerly Greek church	1

Of the above, seven are women. The table scarcely supports Mr. Turner's view above.

W. Hopkyn Rees (London Mission, Chihli) has gone into the matter very fully and reports: "We are thankful to state that our church does grow from within, but it grows far more from the aggressive evangelism of our workers. Increase from within, 31 per cent.; all others, 69 per cent."

J. R. Goddard (American Baptist Mission, Ningpo) says: "Out of 276 received into the church the last four years, 48 were children of church members. The rest were converts from heathenism."

C. R. Hager (A. B. C. F. M., Hongkong) says: "During the year I baptised 370 souls, and more than 300 of that number were from the masses of heathenism."

Joseph S. Adams (American Baptist Mission, Hanyang) says: "Our increase I should put at 40 per cent. from Christian families and 60 per cent. from the heathen."

J. Carson (Irish Presbyterian Mission, Manchuria) says: "Of those baptized by me during the year, 80 per cent. were fresh conquests from the heathen."

A. L. Warnshuis (Reformed Church in America, Amoy) says: "The figures for our Amoy Synod are: 269 heathen baptized and admitted to the Lord's Supper and 39 admitted to the Lord's Supper who had been baptized in infancy."

A. J. Fisher (American Presbyterian Mission, Canton) reports about two in one hundred from natural increase.

D. T. Huntington (American Episcopal Mission, Ichang) says: "During the past two years we have baptized 64, of whom 24 were children. Of these children only eight were children of Christian parents."

W. S. Sweet (American Baptist Mission, Hangchow) says : "Membership, 81 ; children of Christians, six."

Georg Ziegler (Basel Mission, South China) sends detailed figures for seven years. Adults baptized, 3,610 ; children of Christians, 1,287.

Thirdly, the opinions of others of wide experience.

Griffith John (L. M. S., Hankow) says : "Speaking of Central China I should say that Mr. X's opinion is not in accordance with facts. I am glad to say that the churches are growing from within by natural increase, but this is, so far, small as compared with that by aggressive evangelism and fresh conquests from the heathen. This work should not be relegated to the Chinese. We shall want the foreign evangelist as much as ever and more than ever."

Hunter Corbett (American Presbyterian Mission, Shantung) says : "During 1907 fifty-five were received into the Chefoo church ; of this number ten were connected with Christian families. At our late meeting of Presbytery it was reported that 342 were added during the year. Of these Pastor Wang thinks that about half were from families formerly connected with the church."

Chauncey Goodrich (A. B. C. F. M., North China) says : "How else than by fresh conquests from the heathen could the church in China double its membership every six or seven years, as I know it has done regularly for the past forty-two years? Observers see educational centres and are likely to miss the great country work."

C. A. Stanley (A. B. C. F. M., North China) writes : "My experience is that the Chinese church is growing much more rapidly from without than from within, though not so rapidly from either source as it should."

A. P. Parker (Methodist Mission, Shanghai) says : "I think Mr. X is altogether mistaken. The case is not so in our mission, nor is it in any mission that I know of."

S. B. Partridge (American Baptist Mission, Swatow) says : "I am quite sure that within the field of the South China Baptist Mission the converts from heathenism greatly outnumber those who are now coming in from families nominally Christian."

Ll. Lloyd (C. M. S., Fukien) says : "A good test seems to me to note the proportion of adult and children's baptisms.

Thus in 1906 we here had 1,072 baptisms, and of these 724 were adults."

A. R. Crawford (Irish Presbyterian Mission, Manchuria) writes: "Our experience here (and I should say the same applies to Manchuria generally) is not in the direction of Mr. X's fears. The majority of our baptisms are of people (men especially) who have no blood connexion with the membership. On the other hand, we often lament the fact that the men show so little interest in their women and children."

R. H. Glover (Christian and Missionary Alliance, Central China) says: "I have gone through the lists of accessions for 1907 and considerably the larger number are the direct result of the evangelistic work in our street chapels and country work as distinct from pupils in our schools or members of families previously connected with our churches."

J. T. Proctor (American Baptist Mission, Chekiang) says: "My opinion is that gains to the churches in this district are decidedly from without. Anything less than a most aggressive evangelism will fail of success in this district."

J. O. Curnow (Methodist Episcopal Mission, West China) testifies that in their field there is vastly more growth directly traceable to aggressive evangelism than to natural expansion along social lines.

W. W. Cassels (Bishop in West China) writes: "In the region with which I have to do, it is decidedly not the case that the church is growing by a merely natural increase."

D. E. Hoste (Director of the China Inland Mission) writes: "I wish to say that speaking for the C. I. M. I think the opinion referred to is incorrect. Much the larger proportion of the increase in the churches under our care is due to accession of converts from outside."

S. Evans Meech (L. M. S., Peking), W. S. Ament (A. B. C. F. M., Peking), Arthur Sowerby (English Baptist Mission, Shansi) and Jonathan Goforth (Canadian Presbyterian Mission, Honan) all testify in the same strain. The observation of their long experience is against Mr. X.

W. R. Stobie (Methodist Mission, Wenchow), J. C. Garritt (American Presbyterian Mission, Nanking), T. W. Pearce (L. M. S., Hongkong), P. J. MacLagan (English Presbyterian Mission, Swatow), and J. E. Walker (A. B. C. F. M., Foochow) wrote long and interesting letters on this subject. Without

quoting from them, as we should have liked to do, but cannot for want of space, *we will offer a few conclusions.*

1. Natural increase is a sure and healthy sign of a living and growing church. All would that there were more of this kind of development.

2. The testimony is overwhelming that aggressive evangelism is generally characteristic of the Chinese churches, and is responsible for the larger part of the increase in numbers.

3. In new fields growth must necessarily be by fresh inroads on the masses of the heathen, but in some old stations there may be danger of slackening aggressive effort; time and energy being absorbed by necessary pastoral and institutional work. Among the native churches also there is a tendency to segregation and cleavage which conserves the church but which lets the community too much alone.

4. There is a distinct danger of aggressive evangelism failing to keep its proportionate place among the organized activities of the Christian church. Foreign leadership in this service is still necessary, but to this end an increase in the number of workers is imperative.

The Centenary Conference Committees and Their Work

First Report. (*Continued.*)

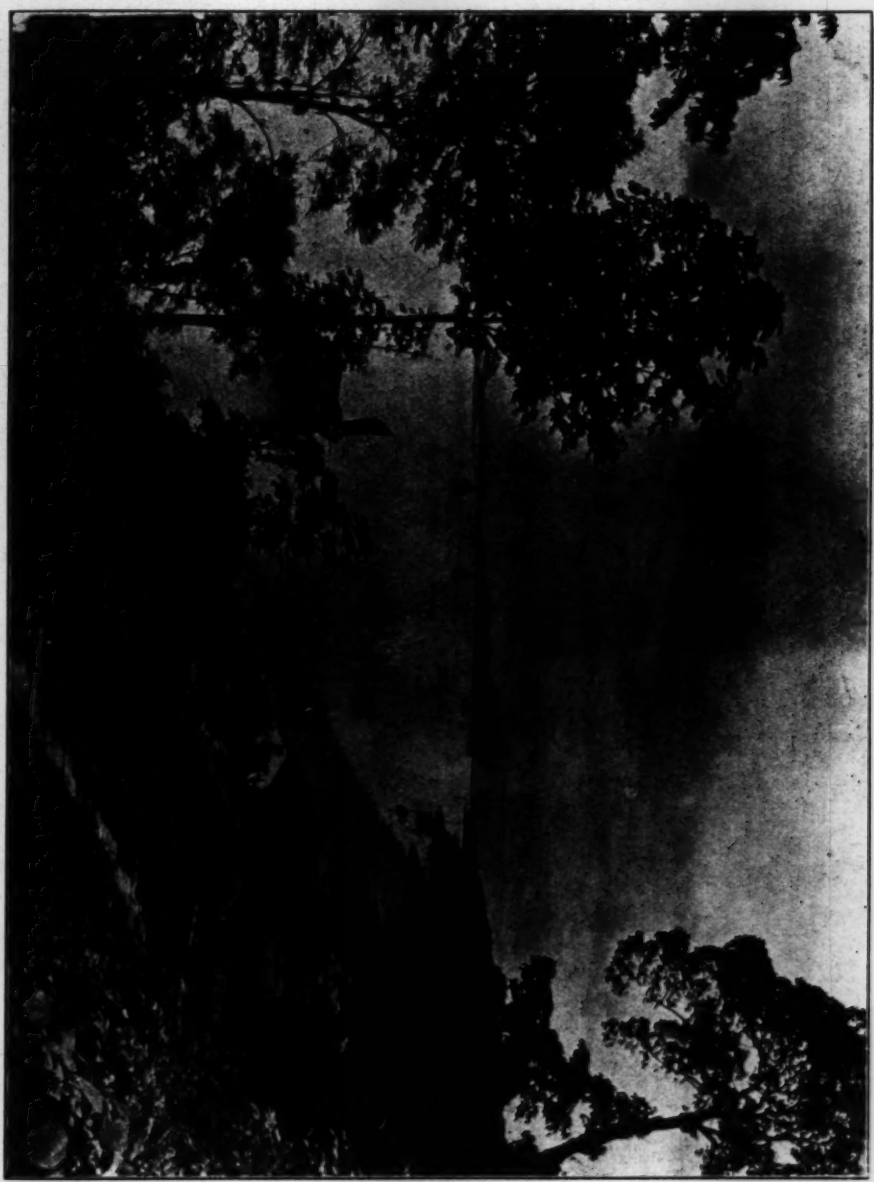
BY REV. G. H. BONDFIELD, Hon. Sec. Conference Executive Committee

THE organization of Bible study amongst Christian workers and of Christian work amongst the young was committed by the Conference to three separate committees, and these may, for convenience, be regarded as the second group. The following reports have been sent in by conveners or secretaries:—

Committee on Sunday Schools (No. 9). The convener, Rev. W. H. Lacy, and the secretary, Rev. W. N. Bitton, make a joint report:—

“During the Conference a number of missionaries and laymen who were interested specially in Sunday School work held a meeting in one of the private rooms of the Astor House, and members of the

CHINA
COLLEGE
MISSION



View of River Frontage of the new College Grounds of the American Presbyterian Mission, Hangchow.



Laymen's Movement present gave promises of support. Valuable preliminary work had been done by Mr. F. L. Brown, of New York, who stayed a short time in Shanghai on his way to the Rome Convention. The visit of Mr. Burges, of India, also assisted very largely in the focussing of ideas and gave to the movement a practical turn by bringing its supporters into touch with the work accomplished in India. Rev. Frank Smith, of the International Sunday School Association, who was present at the Conference, brought the weight of his influence to bear upon friends from the United States, and much of the immediate result of the meeting held in the Astor House is due to Mr. Smith's influence and advice."

The Rome Convention took up the question of Sunday School work in the mission field and through its committee passed the following recommendation in the form of a resolution :—

"That in view of the widening opportunities for stimulating and developing Sunday School work in the Empires of India, China, Japan and Korea and in the Philippine Islands, immediate action should be taken in these countries by this Association. That the work in India be continued by the India Sunday School Union, supported by the British section of the World's Sunday School Association. That the work in China be commended to the British and American sections of the World's Sunday School Association the division of fields of labour to be referred to the Executive Committee. That the work in Japan, Korea and the Philippine Islands be especially under the charge and supervision of the American section of the World's Sunday School Association."

The committee appointed by Conference to carry on the work of Sunday Schools elected an Executive Committee from its number, and this Executive Committee proceeded at once to put itself in communication with the British Sunday School Union, and in correspondence with Mr. F. A. Belsey, chairman, and Rev. Carey Bonner, secretary, received promises of substantial aid in the event of a secretary being appointed on the mission field.

It had been felt that the appointment of a permanent secretary, who should spend his whole time in organizing the Sunday School movement in China, was essential to success. Various attempts were made to secure the services of men who were known to be interested in Sunday School work, and at last the Executive Committee had the joy of securing the appointment of the Rev. J. Darroch, a former member of the China Inland Mission, whose literary accomplishments had been recognised in so marked a degree that he was made chairman of the Conference Committee on Christian Literature. Mr. Darroch signified his willingness to take up this office after a brief furlough in England, and he becomes organizing secretary of the Sunday School Union for China from the first of September, 1908, assuming the responsibilities of office in China from the first of January next.

The Executive Committee has also had under consideration the probable expenses of the organization of the movement. It is pretty well assured to the committee that the secretarial expenses

will be met through the agency of certain funds to be placed at the disposal of, or collected by, the British Sunday School Union. A grant of £200.0.0 per annum for five years has been made by the Arthington trustees. It is expected that the secretarial expenses, including rent of office, will amount to at least £500.0.0 per annum and in addition to this sum another sum of from £300 to £400 (say, \$2,000.00 gold) will be necessary to meet expenses of publication, of staff, of travelling, etc. Towards these expenses in the first few years of existence, very little can be anticipated from the field itself, although as Sunday School work grows in China, subscriptions from the field will grow also, and a good deal of the work will tend to become self-supporting. The need, however, of the first few years of work will be pressing.

The hope of the Executive Committee is that in centres throughout the whole of China, committees will be formed, probably in conjunction with the movement for the development of Bible study, for the inauguration and encouragement of Sunday School work among the missions working in such centres. In some important places committees are already at work and some have been in existence for some years. In the north of China, with headquarters at Peking and Tientsin, a committee has for many years rendered excellent service. The work of this committee, it is hoped, will be affiliated with the Sunday School Union movement. So in Foochow the Sunday School work which has been in progress there will fall into line with the Union scheme. Committees have been appointed in other centres, such as Hankow and Canton, and are now considering the best means of forwarding the work of the Sunday School Union. It is confidently expected that the organizing secretary will be enabled by periodic visits to certain missionary strategic centres to do much to further the work of the local committees.

During this year, and until the organizing secretary returns to China to take up his official position, the secretary and members of the Executive Committee, by travelling and by correspondence are endeavouring to bring before the church in China the claims of Sunday School work. The present secretary has already visited Hankow and Canton in the interests of the work. They are making known to missionaries throughout China their willingness to give help and advice to those desirous of inaugurating the Sunday School movement and are turning their attention to the preparation of literature for Sunday School workers. It is in this connection that the appointment of Mr. Darroch as secretary will be most powerfully felt. His literary ability will give him special opportunities for placing the literature of the Sunday School Union for China upon a worthy basis, and it is hoped that by the preparation of Sunday School helps and illustrative literature the Sunday School

Union committee can help very much to popularize and increase the usefulness of the Sunday School movement.

Enquiries made by the Executive Committee into the general condition of missionary work among the young in China has increased its conviction of the striking need for the institution and development of Sunday School work throughout the Empire. The work is in its infancy; but almost every missionary realizes the existence of the need and the opportunity.

Committee for the Promotion of Bible Study among Christian Workers (No. 3). Rev. D. Willard Lyon, convener, writes:—

The first meeting of the committee was held during the Centenary Conference, when the following were elected to serve as the Executive:—D. Willard Lyon, chairman; A. E. Cory, secretary; J. C. Garritt, A. P. Parker, W. H. Warren, and E. J. White.

In August of 1907 a tentative plan, drawn up by the chairman and secretary of the Executive, was submitted by correspondence to all the members of the committee. After replies had been received from most of the members of the committee the Executive held a meeting in Shanghai on February 11th and 12th, 1908, at which the following action was taken:—

Field.—We interpret the instructions of the Centenary Conference to mean that our field includes all regular pastors, evangelists, medical helpers, chapel keepers, colporteurs, Bible-women, and other Christian workers. We stand ready to co-operate, if desired, with the Sunday School movement in the training of Sunday School teachers, with the Y. M. and the Y. W. Christian Associations in the development of Bible study among schools and colleges and with the Young Peoples' Movement in stimulating Bible study among the young people of the churches. We desire to co-ordinate our work with that of existing agencies so as to avoid duplication.

Name.—In view of the above definition of the field it was decided that the official name of the committee shall be "The Centenary Conference Committee for the Promotion of Bible Study among Christian Workers".

Enlargement of the Committee.—It was decided to invite the following gentlemen to join the committee:—Rev. W. N. Bitton, of the London Mission, Shanghai; Rev. A. Sydenstricker, of the American Presbyterian Mission, South, of Chinkiang, to the Executive; and Dr. H. T. Hodgkin, of the Friends' Mission, Chentu; Rev. E. W. Burt, of the English Baptist Mission, Weihsien, and Rev. W. H. Gillespie, of the Irish Presbyterian Mission, Kwan-cheng-tzu, to the General Committee.

Ways and Means.—It was voted, "That this committee make an urgent request of the Foreign Christian Missionary Society to release Mr. Cory, of Wuhu, to give approximately half his time to serve as a travelling and organizing secretary." It was also voted, "That in view of the fact that the Y. M. C. A. has an organized Bible study department, we would request it to consider the question of co-operating in financing the work of our committee by allowing the use of its office machinery and by an annual grant for travelling and other necessary expenses of the secretary." It is a satisfaction to be able to report that for the present at least these two requests have been generously granted by the societies concerned.

Correspondence Schools.—It was agreed that correspondence schools should be organized; the General Committee at headquarters arranging for the courses of study, for the preparation of the necessary examination papers, for the registering of students and the granting of certificates, etc., whilst the local committee, or the single missionary in a given locality who might be in charge of this work, would enroll students, periodically distribute the necessary papers, examine and report to headquarters, and provide for such local meetings as may seem practicable.

Bible Institutes.—It was agreed "that interdenominational Bible institutes, under the control of local committees, should be held at convenient centres. Where interdenominational institutes are not possible we would favour denominational institutes along the same line". It is the hope of the committee that there will be organized in every centre a union Bible class for pastors, catechists, etc. It is also recommended that similar classes be held for the women. The classes to meet regularly and as frequently as local conditions will allow.

Courses of Study.—Courses of study for the correspondence schools and the Bible institute should be correlated. It was voted that we should seek at first to provide for three courses of study for the correspondence schools as follows:—Primary, intermediate, and advanced. In addition to the regular courses there should be supplementary reading courses. The courses of study for the Bible institutes should be general, including lectures that will be beneficial to all classes of students. A sub-committee was appointed to prepare a proposed scheme for the courses of study.

Work of the Secretary.—The secretary was requested to undertake such tours of visitation as he might find possible with a view to studying the conditions which obtain in different parts of the field and promoting the objects of the committee. He was also

requested to undertake such correspondence as might be deemed wise in the interests of the work which the committee has in hand. In accordance with these instructions the secretary has already visited Hongkong, Canton, Swatow, Amoy, Foochow, Shanghai and Nanking. In all of these centres he has received a very hearty welcome from the missionaries. Plans looking towards different organizations have been instituted in the Kwangtung and Fuhkien provinces. In Canton the work was intrusted to a union committee which will promote both Sunday School and Bible study interests. It is hoped that this committee will represent not only Kwangtung but also Hongkong and Kwangsi. In Foochow similar plans were also agreed upon and the work was placed in the charge of the North Fuhkien Religious Tract Society.

In Nanking the Bible institute which has been held for a number of years, will be held in September with one of the strongest programs that has ever been presented.

In Anhwei the Provincial Council of Federation has undertaken the work of promoting Bible study for Christian workers throughout the province. An institute will be held in Wuhu next February. Other Provincial Federation Councils have a similar work in mind. Correspondence has been carried on with workers in fifteen provinces and plans for definite work have been made in at least ten provinces, as well as in Manchuria.

Committee on Young Peoples' Societies (No. 6). Convener, the Rt. Rev. Bishop Roots.

"The geographical separation of its members," writes Bishop Roots, "has made it impossible to have any meetings since the Conference, and we have done nothing as a committee. We met once during the Conference and adopted a resolution urging the missionary societies at home to send out missionaries especially for the purpose of supervising work for young people. This resolution was to have been presented to the Conference, but I do not find a record of it in the proceedings. I think, however, that the resolution will have some weight with the Boards at home, and it may at least help to guide the general policy of the missions, so that ultimately, rather to co-ordinate existing work in the several missions than to initiate such work, we may have a young peoples' movement parallel with that which exists in the home churches."

The following committees may be grouped under the general term of education:—

General Education Committee (No. 12). Convener Mr. F. S. Brockman; secretary, Mr. F. C. Cooper.

[Much difficulty has been experienced by this committee in organizing and no little disappointment has been met with in connection with the funds which it was hoped would be placed at its disposal. The report will be presented at a later date.]

Committee on the Education of Girls (No. 13). Convener, Miss H. L. Richardson ; secretary, Miss D. C. Joynt.

This committee met and organized before the Conference dispersed, Miss L. Miner being appointed chairman and Miss Dodson secretary. But owing to Miss Miner's immediate departure for the United States of America and to the temporary secretary's (Miss E. J. Newton) lamented death, nothing farther was done till July this year, when the committee was reorganized. Miss Miner being unable to act as chairman Miss H. L. Richardson has been elected in her stead and Miss D. C. Joynt secretary in place of Miss Dodson (also unable to serve). As this committee was appointed mainly to co-operate with the general Education Committee, its work must be more or less dependent on the action taken by that committee. Meanwhile it is a satisfaction to be able to state that the committee, now provided with executive officers, is prepared to carry out the duties entrusted to it.

Committee on Education of Children of Missionaries in China (No. 10). From the convener, the Rt. Rev. Bishop Roots, the following note has been received.

"The committee has not met since the Conference, when it formulated the resolution which was adopted by the Conference and which appears in the Records on p. 758. Those resolutions were planned with the hope that they might assist such efforts as might be made towards the establishing or strengthening of schools for the education of the children of missionaries in various parts of China. They did materially assist an appeal for support issued by the directors of the Kuling Anglo-American School. It is still hoped that a school similar to the one now existing at Kuling (which by its constitution must pass out of existence at the end of 1908) may be established upon a permanent basis in response to appeals which have been sent to several of the Mission Boards in the United States."

The Committee on Evangelistic Work (No. 7) stands by itself. The magnitude of its task will be appreciated by all who remember the resolutions which were passed by the Conference on this subject. Those resolutions should not be lost sight of, and it would be well if every reader of this report would read them once again and refresh his memory by a

glance at the discussion on evangelistic work as reported in the Conference Records.

The committee promptly organized by appointing Dr. Lowrie (chairman), Mr. Alex. R. Saunders (secretary), and five other members an executive committee. Mr. Saunders was elected chairman of this executive body.

Much preparatory work has been done, and Mr. Saunders now reports :—

"In addition to the circulars sent to all the missions in China asking for estimates for additional workers and funds needed to evangelize China within twenty years, we have sent other letters to find out from the missions how many of the present body of missionaries are actually engaged in the direct evangelistic work among the masses.

Though we have not yet heard from all the provinces we are in a position to tabulate the results, and a meeting of the executive sub-committee is being arranged for in Chinkiang about 25th September. After that date I shall be able to send the results to Dr. Lowrie that he may make his final report.

Work has been slow, but that has been due to the slowness in forwarding replies from the provinces. When the results have been tabulated I feel we shall have much information of a most reliable nature."

Three committees were elected after the papers and discussions on the Holy Scriptures, viz, :—

On the Translation of the Old Testament (1) into Mandarin (No. 17) and (2) *into Wên-li* (No. 18), and *On the Preparation of Commentaries* (No. 19).

The committees charged with the duty of securing translations of the Old Testament forthwith appointed two companies of translators. The company engaged on the Mandarin version have already held one session and have made substantial progress. The translators of the Wên-li version are also able to report the completion of tentative renderings of several books.

From the convener of the committee *On the Preparation of Commentaries* no information has been received.

Committee on a Permanent Library (No. 11). The convener, Rev. D. MacGillivray, reports :—

"The committee selected 60 books on mission topics and 97 on other topics from those at their disposal, sent for exhibit at the

Centenary Conference. These are in charge of the Christian Literature Society, 44 Boone Road, where they may be consulted."

The two remaining committees: *On Emigration* (No. 5) and *Woman's Vigilance* (No. 20) are concerned with special work and have little to report at present.

The Executive Committee's financial statement will be published in a subsequent No. of the RECORDER.

Correspondence.

FOR TRAINING STUDENTS OF CHINESE.

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: An institute for the study of Chinese has been conducted here this summer as a gratuitous contribution to the advancement of the younger fellow-workers, by Rev. J. H. Worley, Ph.D., with such gratifying results that you may care to notice the plan of it as a supplement to your special number on the same subject. Two classes were organized: one for those who have been studying for a year or less, the other for more experienced students. Mr. Sydenstricker's two main points have received the utmost stress: (1) accuracy and aptness in hearing and (2) accuracy and fluency in speaking, though it is but fair to state that the work here was in full progress before Mr. Sydenstricker's valuable contribution appeared.

In the beginners' class the aim is to provide in a briefer and more regular way just such training as the young missionary ought to get by going out among the people to tell the Gospel story and answer questions. A brief prayer is offered by a mem-

ber of the class, previously appointed. He may flounder a good deal, but he does the best he can. The leader may even prompt him when words fail. In the first part of the course a member, also previously appointed, now gives a fifteen minute exposition of a text. This has been prepared with the help of a Chinese teacher, and is usually written out more or less fully in Romanized colloquial; it is sometimes memorized, but is preferably given without notes. The speaker is allowed to complete his sermonette without interruption, but all the other members and the Chinese teachers, who are also present, make notes of mistakes or of questions. Then the firing begins. Each member is allowed two criticisms and so on, in rotation, until all have been heard from, thus throwing the responsibility of criticism upon even the weakest member; the leader meanwhile serving as arbiter and the Chinese teachers as a court of appeal. Tones, idiom, and vocabulary are the subjects of rigorous criticism. The remainder of the hour is given to training in hearing; one of the Chinese teachers reading passages of Scripture, sentence by sentence, and the mem-

bers of the class being called upon for impromptu translations in English.

At the next stage the power of extemporaneous thinking and talking in Chinese is exercised by calling for an off-hand exposition of a passage of Scripture, with criticism as before. There may be time for two or three of these brief talks, and in the latter part of the hour the training of the ear is continued by letting one of the teachers enter into a brisk conversation with a member of the class on casual topics; other members and teachers being free to take part if the conversation halts.

Another exercise for drill in the vocabulary of Biblical thought is extemporaneous translation from the English Bible. The common expressions used in polite conversation are also given attention under the leadership of the Chinese teachers.

In the advanced class the same general plan is followed, only there is more elaborate preparation of the required sermonettes and, of course, stricter criticism of vocabulary. A characteristic feature of the later work in the advanced class is the interpreting, off-hand, sentence by sentence of an address in English prepared and delivered by another member.

Not the least valuable fruitage of this work is its stimulating effect upon the Chinese teachers.

Another class, on similar lines, has been conducted through most of the summer, with great acceptability, by President L. P. Peet, of the Foochow College. Both these classes had their direct spring in the language school at Kuliang. The Fuh-kien Educational Association, in session at Kuliang this summer, took action providing for one

united and regularly organized school next summer with Messrs. Peet, Worley, and a representative of the Church of England Mission as committee in charge.

C. M. LACEY SITES.

KULIANG, near FOOCHOW.

THE CHURCH OF CHRIST. BY
A LAYMAN.

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: In your August Correspondence the 'Protest' of a 'Presbyter' led me to take up once more the above book "with so fine a title and so narrow a view". The liberality of the layman or his friend had furnished me with two, if not three, copies of the book gratis. I had read a few chapters, liked the clear style, agreed with some of the conclusions, and then dropped it and did not put it on my bookshelf. The author's use of Holy Scripture was so evidently qualified by his 'decided convictions' that I had to decide between him and it, and I naturally preferred the Bible.

'Presbyter' led me to look at the, I am sorry to say, hitherto unnoticed copies of the Chinese paraphrase, 基督教書, which had also come to me unasked, and I found 'Presbyter's' estimate of its dogmatics fully justified. It too under 'a fine name' was characterized by 'narrow views'.

It is a curious paradox that a man of however 'decided convictions,' yet looking 'from the viewpoint of wide commercial and political experience', can have persuaded himself that the first condition of an *irenicon* for Christendom was to be found in "excluding all other churches, whether ancient or modern,"

from the pale of the one true church, "as not sanctioned by inspiration". No doubt 'Presbyter' is right in feeling sure that the 'leaders among our Baptist brethren' do not approve 'this veiled propaganda'. How should they, unless, indeed, 'Layman' finds in the Baptist Churches (plural) a true copy of the "complete organization, its officers divinely appointed," of which the "History is complete in the Scriptures"? Granted so much, then 'our Baptist brethren,' if only they will give up the semi-propane custom of calling their Ministers 'Reverend' (see p. 266), may actually be 'Layman's' church of the future, which is to convert the world in a generation. If, however, Baptist congregationalism was our Lord's predestined ecclesiastical polity for the church "which is His Body," it is strange that she, with so little delay, adapted to her organization the presbyterate of the synagogue, and, as Professor Ramsay finds, a few years later added "in each community one permanent bishop," i.e., as president of a group of presbyters. My authority, however, "The Church in the Roman Empire," is *uninspired* history, and therefore not likely to shake the "decided convictions" of our author. For those of us who believe that our Lord's solemn promise, 'I am with you alway even unto the end of the world,' was to be, and has been, fulfilled, no honest record of the spiritual life of the past can be without significance, or fail, if read in the light of Holy Scripture and in dependence on the Spirit who inspired it, to bear witness to and illustrate the 'mind of Christ.'

'Layman's' dogmatic assurance has from time to time brought to my mind the boasts

in doggerel good humouredly attributed to a famous Oxford scholar, not so very long ago:— 'What there is to know I know it,' and 'What I know not is not knowledge. I'm the Master of this college!' That scholar, however, knew his Plato better than 'Layman' seems to know his Bible.

Messrs. Funk and Wagnalls publish certain books which they term "Live Books". 'The Church of Christ', though not yet on the list, will surely soon be included, but I question whether it will be immortal, or live, e.g., as long as Hooker.

Yours faithfully,

G. E. MOULE.

THE PRIEST HSUAN TSANG AND THE SIAN MONUMENTS.

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: The monuments at Si-an mentioned by Mr. Madeley evidently commemorate the visit of the Buddhist priest Hsuan Tsang to India, which took place between the years 629 and 645 A.D. This noted traveller followed the example of Fa Hsien by performing a pedestrian journey across the mountains into India. He returned in 645 A.D., and when summoned by the Emperor Cheng Kuan to account for his absence presented His Majesty with 657 copies of Buddhist literature, 115 grains of relics, and several statues of Buddha. It is evidently the translation of these 657 books into Chinese that is referred to on the monuments.

The "visit that occupied seventeen years" must be that of Hsuan Tsang. The dates given above make the journey one of sixteen years' duration, which is near enough allowing differences

in methods of reckoning. Your correspondent thinks that the journey must have been begun in the 19th year of Cheng Kuan, but it would seem that the monuments point to the *return* of the traveller. Cheng Kuan ascended the throne somewhere about 627 A.D. and his nineteenth year would be 645 A.D., the date given above as that of the priest's return.

The date of the monuments is about nine years later than that of the traveller's return. This would allow sufficient time for the translation of such a large number of books.

I am, Sir,
Yours, etc.,
C. W. ALLAN.

MR. LYON'S 500 CHARACTERS.

To the Editor of

'THE CHINESE RECORDER.'

DEAR SIR: I have read with interest the list of 500 characters in the July RECORDER, as I have

latterly tried to get over the difficulty of learning to work by working, i. e., by copying the Scripture notes down from the blackboard after my teacher has put them up for me. And I find that you learn to write by writing, and the difficulty is lessened by thus gradually discovering abbreviations of well known and of many difficult characters. Thus of Mr. Lyon's list of 500 constant characters at least 1 in 9 has an abbreviated form, by which of course I do not mean 草字. I note that by mistake 友 is twice written, the second time doubtless for 右. And I am surprised that 訴, and 俄 are included in the list. But I do not wish to unduly criticize, as the list is very helpful and interesting. It would further help if Mr. Lyon gave a list of the 1,000 and 2,000 commonest characters.

Yours sincerely,
AN INTERESTED READER.

Our Book Table.

The object of these Reviews is to give real information about books. Authors will help reviewers by sending with their books, price, original if any, or any other facts of interest. The custom of prefixing an English preface to Chinese books is excellent.

The Evolution of New China, by William N. Brewster. Cincinnati: Jennings and Graham. New York: Eaton and Mains. 1907. Pp. 316. 16 excellent illustrations.

Mr. Brewster, the well-known Methodist missionary of Hinghua (Fookien province), left New York twenty years ago fully expecting to spend his life in India, but from Singapore he came to China, seeking health, and found his life-work. The

substance of the book was given to the students of the theological school of Boston University in November, 1904. In twelve meaty chapters the wide-awake author discourses of the evolution of China on four distinct lines, viz., political, industrial, intellectual, and ethical, and there is not a dull line in the book. Mr. Brewster has read widely and observed keenly, and these chapters are enriched by many per-

sonal experiences told with a racy flavour which a certain other author has taught us to expect in his writings. Above all, the writer is, wherever we find him, an enthusiast for the work and withal a sane one.

The chapters are as follows:—

The Greatness of China, The Political Paradox, Higher Education, General Education, The Industrial Problem, China's Triune Religion, The Early Missions of China, A Typical Mission Field, Spiritual Forces, The Indigenous Church, Centenary Currents, and Centenary Calls. Even on the tritest of these themes our author has something new to say, while on some of the others he is practically first in the field, and can speak with the authority of personal experience, e. g., on the Industrial Problem, Romanization, and Self-support. The extreme poverty of the Honan Jews, who are well-nigh extinct, is quoted to show that even the Jew cannot compete commercially with the Chinese. In what country, except China, would the Jew without persecution reach such a state of poverty? The political paradox is: A great people, but an imbecile state; commercially sound, but politically rotten. The explanation given is: 1. The government of China is not a Chinese government. 2. The deeper cause—exaggerated filial piety. "This loyalty to family, rather than to state, makes the father diligent to provide for his sons and the sons to nourish the father when they grow up. This focussing of the life-purpose of every Chinese man in his own family must, in the very nature of things, weaken the national spirit, undermine the sense of loyalty to the government and make rare the regarding of pub-

lic office as a public trust." The cure is evident. "No force in the world to-day will so surely and quickly shift the centre of gravity of the Chinese national spirit from self to country as the rapid spread of Christianity." Missionaries, dabbling in industrial work, should by all means read pages 90-92, as well as the whole chapter, The Industrial Problem. The typical mission field is, of course, Hinghua. The discussion of union movements is admirable, and the author's view in a nutshell is: "How is it that you cannot agree to let each man believe as he pleases about the non-essentials and join hands upon fundamentals?" He makes a strong plea for a great union university for China. "Shall we put the price of a first class *man-maker* (university) lower than that of a first class *man-killer* (Dreadnaught)?"

In the concluding chapter the author expresses the opinion that the laymen's movement tends to put too much emphasis on *money*, and he puts the missionary call on a sound basis. Every pastor, to be his best, requires the missionary passion, the stay-at-home just as much as the foreign missionary. Mr. Brewster's book is bound to do good at home and even the old missionary can learn much from it. It is an inspiring and suggestive volume.

The Beloved Physician of Tsang-chou.
Published by Headley Brothers,
London.

This is a volume of autobiographical letters covering the missionary career of one of the most devoted and attractive of the young medical men who have given their lives to the service

of Jesus Christ in China. Many of the friends of the late Dr. Arthur Peill, into whose hands they came, will remember his vivid and revealing journals, for the Doctor had the literary instinct combined with a naturalness which made his writings a revelation of the charm of the man. We are glad that Dr. Peill's father has found himself able to edit his son's correspondence and issue it in book form with a few introductory and personal notes. This book is a perfect little illustration of what the power of the Gospel of Christ is accomplishing through human lives and for human lives in China to-day. Few men have flung themselves with such selflessness into the work of rescuing the souls and bodies of men for their Lord as did the subject of this memoir.

Peill was born in Madagascar, the son of missionary parents, educated at Blackheath School and at Edinburgh University. He was qualified as a medical practitioner at the earliest possible age and his educational career was a conspicuous success. The story of his Christian decision is characteristic of his life. The editor of this volume tells of a conversation that Dr. Peill's mother had with him when the lad was sixteen years of age. The talk was of the Saviour and of personal trust in Him as the essential element of true faith, carrying with it the forgiveness of sins and the power of a new life. "And is that all?" Arthur asked in astonishment: "Just to trust in Jesus, just to believe in and love Him?" "That is all," was the answer. In child-like faith the lad took this step, yielding up his will to Christ, and this simple, comprehensive faith became the characteristic

feature of the whole of his strenuous life.

One of the most attractive things about both the man and his journals was their unconventional frankness. In his early days we are not surprised to learn he somewhat shocked old-fashioned people by his entirely unconventional use of language when talking of religious matters. In life and speech he was poles asunder from anything in the nature of cant and he possessed in a unique degree the gift, so marked in Henry Drummond, of talking conversationally and intimately about the most sacred things. This gift of racy naturalness makes his journals extremely good reading and, dealing as these do with the years from 1899 to 1906, they cover an especially interesting period of missionary history. The news of the death of Dr. Peill in far-away Kirin carried with it a sense of personal loss to all who had come in contact with this beloved physician.

This attractive story of his life-work should be put into the hands of all who desire to know what is the nature of the life and the opportunity for service at an inland China mission station. What this delightful man and his devoted wife attempted and accomplished for Christ makes a truly inspiring story.

W. N. B.

福音要旨問答. A Gospel Catechism with References. Compiled by the Christian and Missionary Alliance. Mandarin. Large type. Presbyterian Mission Press. \$5.00 per hundred.

Although the above adds one more to the already long list of Gospel Catechisms it is not a mere repetition of others, but

presents some features distinctively its own.

While designed as an elementary catechism for enquirers, both men and women, it dwells more explicitly than most, if not all, other catechisms upon the person and work of the Holy Spirit and the Second Coming of Christ, besides including the truth of divine healing, as held by the members of the C. and M. A. and a growing number of others.

For the ordinary lines of teaching Mrs. Nevius' catechism has been used as a basis, with the authoress' kind and cordial consent.

Another feature that is largely new is the addition of Scripture references to nearly all the answers. This is designed to assist the leaders of enquirers' classes in amplifying their teaching, and it is hoped also that not only enquirers but many younger Christians may be led to make use of these references as a help to elementary topical study of the Word.

Henry Dickinson Smith, a Biography and Memorial, by Henry D. Porter. Fleming H. Revell Co.

This is a beautiful and inspiring sketch of Henry Smith, only son of our dear friend, Arthur H. Smith, of China, who met a tragic death in Lake Geneva, August 8th, 1906. Dr. Porter, for so long the friend and colleague of Dr. Smith at Pang-chuang, has put together with admirable taste and loving care the bright record of this young man's life of twenty-six years, in which he was preparing for mission work in North China by study, by oratory and debate, by athletics, and by strenuous work as general secretary for Beloit, his own and his father's college. Henry seems to have inherited

all of his father's and mother's brilliant talents, and everyone prophesied for him a brilliant career. He was a man of intense application, of furious work, and of highest ambition. But God had other plans for him, and so he took him up higher.

The volume is enriched with the letters of his parents after they received the sad news of his drowning. D.

"A Manual of the Foochow Dialect."

The above is really a Primer of the Foochow Dialect, compiled by Rev. C. E. and Mrs. Champness on the lines of Baller's Mandarin Primer. It will be a help to beginners as an adjunct to the Manual of the Foochow Dialect, by Rev. C. C. Baldwin, D.D., which is of course the standard work on the subject. The typographical errors in the Primer are serious, but they will doubtless be corrected in another edition.

W. L. B.

We have received copies of a Roll Text Almanac from the Weihaiwei Mission Press. It consists of seven leaves printed on both sides, which are turned over from month to month. The texts for each day are in Mandarin. 10 copies for 35 cents, postpaid; 100 copies, \$2.40, postpaid.

ACKNOWLEDGMENTS.

MacMillan and Company, London.

A School Arithmetic, by Hall and Stevens. With Answers. Pages 475 and XXXIX. Intended to provide the essentials of a school course of arithmetic suited to modern requirements and in accordance with the recommendations of the Mathematical Association. Price 4/6.

Indexing and Precis Writing. By G. B. Beak, M.A., Oxon. 303 pages. Price 2/6.

Rip Van Winkle, etc. By Washington Irving. Limp cloth. Price 1/-.

Practical Arithmetic and Mensuration. By Frank Castle, M.I.M.E. 250 pp. Cloth. Price 2/- With answers.

A Modern Arithmetic. Part II. By H. Sydney Jones, M.A. Cloth. 300 pp. Price 2/6.

Books in Preparation.

(Not previously announced.)

The Children's Hymnal or "Chinese Golden Bells," which Miss Garland formerly designed, is now in the hands of Rev. F. W. Baller. It will contain about 170 hymns.

The Christian Home in China, compiled by Mrs. A. H. Mateer. Vol. I. The Daughter in the Home. Vol. II. The Wife and Mother in the Home. Vol. III. Simple Remedies and Household Hygiene. (In press.)

母子同志, an adaptation of "David, a little soldier of Jesus Christ," by Rev. F. W. Baller. (In press.)

A missionary has under consideration the question of translating into Chinese *Dr. Campbell Morgan's three introductory volumes to "The Analysed Bible."* If any other worker has entered upon this task an early communication to Mr. MacGillivray would be welcome.

Prof. J. Percy Bruce is preparing the following:—

Elementary Outlines of Logic.

Expository Lectures on the Historical Parts of the Pentateuch.

Expository Lectures on Old Testament History (Solomon to Captivity).

Biblical Atlas and Gazetteer. R. T. S., London.

R. A. Haden is preparing Murray's Humility and Holy in Christ. The New Life is in press.

The Example of Christ. D. MacGillivray.

The Training of the Twelve. D. MacGillivray.

Matheson's Aids to Engineering. C. L. S.

Mrs. Mead's Catechism on Peace. C. L. S.

Muirhead's Scripture Treasury Revised. C. L. S.

S. D. Gordon's Quiet Talks on Service. C. L. S.

Missionary News.

[Prayer is asked that both the Word preached, and the printed Word circulated in the course of the journey described below, may be followed by definite blessing. It may be mentioned that the cities of Suchow and Kanchow are the two most remote prefectures in the far north-west of China, and have been but little visited by missionaries.]

Copy of a Letter from Mr. Arthur Moore, C. I. M., dated Liangchow Fu, N. W. Kansuh, July 30th, 1908.

"I arrived back here from my journey to the north-west on Tuesday, the 14th instant, with a heart full of praise to God for journeying mercies and for much blessing and help in making known the "Word of Life". Accompanied by a native colpor-

teur I left here on the 19th May and had the pleasure of Mr. Belcher's company as far as Long-ch'ang Hsien, a large city two days from here, where he made a short stay to preach the Gospel. As our cart was hired through to Su-cheo we went on the next morning after arrival, and had a pleasant but uneventful journey to San-tong Hsien, where we arrived shortly before noon on Saturday, the 28th May. We did not enter the city, as it is off the main road, but passed through a long 'kuan' or 'suburb,' where I am told the majority of the people live. It is not a very wide 'kuan,' but is about a mile or more in length, and there are lots of people about. Here we sold quite a number of

books to the shopkeepers, who seemed glad to get a chance of buying them. Some had bought Gospels from Mr. Hunter, when he passed through, and had evidently enjoyed reading them and moreover had told their neighbours something about them, for they were eager to buy. I took out a big handful, and in a few minutes they were all gone. From here we went to Tong-loh, a small place 70 *li* from Kan-cheo, where we spent Sunday and had a good time preaching the Gospel to an interested crowd. Poor and wretched they looked; some of them bound by visible chains, the result of crime committed in other parts of China, while others were bound by the chains of opium. As we sat in their midst, for they kindly gave us a stool to sit on, one's heart just filled with joy as we thought of the glorious message of deliverance we had to make known.

From here we travelled all night and arrived early the next morning at Kan-cheo, where we spent the day. This is a large city and has some tens of thousands of people in it, and the surrounding district. In the afternoon we went on to the street and gathered a large crowd and preached to them. We also sold several hundred cash worth of books. The next morning we left early on our journey to Su-cheo, another six days off. In nearly every place we passed through we sold Gospels to the people, who seemed glad to get them. One place, specially, I must tell you about, namely, Uei-ti-pu. It is a large village about fifty *li* (one *li* is equal to $\frac{1}{3}$ of a mile) from Hsia-hoh, where we spent our first night out of Kan-cheo. Very few people ever go that way (except by mistake), as it is off the main road and al-

most twenty *li* further round, and it was only by mistake, so far as we were concerned, that we went that way. After travelling some distance the carter informed me that he had lost his way, but thought he could get us to the right place at night. In a way I was sorry, as we would be too late to sell books in Kao-t'ai Hsien, where we were to stay the night, but was able to praise God for Rom. xiii. 28 and go on our way rejoicing. On arrival at Uei-ti-pu we found quite a number of men, who seemed like farmers from the country, sitting in the shops talking, so the colporteur went out at once to sell Gospels. In about three quarters of an hour he returned, praising God that so many had bought books. He said the people all wanted them. It appears that some months ago one or two of the villages managed to buy Gospels from a foreigner as he passed through (I think Mr. Döring), and they enjoyed reading them so much, and thought it was such good doctrine that they were hoping he would soon return with more books. While the native colporteur was getting his dinner I went out, and though my time was very limited, as the cart had gone some distance on the road before I got to the end of the village, yet I had sold all but a few copies out of as many as I could carry in one hand.

We arrived at Su-cheo on Monday morning, the 1st June, after a very hot journey from Liang-cheo, and was glad to get to an inn and get settled for a time. It was with mixed feelings we arrived at this city with its thousands of people, wondering what kind of a reception we would get, so in the afternoon we thought we would go out and see. Bless

the Lord, not only had we ourselves a good reception, but also our message and books, and I might add the latter were eagerly sought after. For the next three days we went to a 'Huei' or 'fair,' outside the East Gate, and here we had grand times. We were able to get a good stand in a wood alongside the Huei and amongst the people. Here we preached and sold Gospels, tracts, etc., for several hours. With the exception of 'What books are you selling?' we were asked very few questions, but as soon as we told them they were books exhorting men to repent of their sin and trust in Jesus for salvation, they bought as fast as we could sell them. We sold the first and second day over 1,200 cash worth of books each day to men and women not only from the city, but also from the country for miles round. We had too good a place for the devil, who led somebody to try and flood the little wood where we had our stand from a mountain stream, but somebody else was led by God to stop it. However the second day we were in the same wood and again the water was turned in, and, though we had not to move out of it, before we finished the whole place was a pond and we were left standing on a bank at the side with a crowd of listeners. The third day the Lord led us to a better place, where we sold and preached unhindered the glorious Gospel. They were three hard days, but we praised God for help and strength and above all for answered prayer in sending the people along to buy books. In the three days we sold just about 4,000 cash worth. For the next eight or nine days we preached and sold books in various parts of the city, and in the twelve

selling days we sold 9,000 odd cash worth of books.

Though we had good times we had also plenty of opposition. The 'school teachers' told their scholars not to buy our books, as they were bad ones, and if they read them they would darken their minds. Some of the 'worthy gentlemen' would come up with great style, pick up a book, read a few words, drop it like dirt and walk away disgusted. Of course every eye was on the 'learned man' and often the crowd would follow suit. But praise God they came back again and bought faster than ever, especially the scholars. Other rumours were that our books contained poison, and if people read them they would turn blind. But amidst it all the Lord was victorious."

Reform in Fukien.

The following account by the Rev. J. H. Worley, Ph.D., of the Methodist Episcopal Mission at Kucheng, in the province of Fuhkien, will be read with interest. It affords a striking illustration of what can be done, and is being done, in the way of opium reform by a determined and right-minded magistrate:—

"The Kucheng District Magistrate is much interested in reform, and is rendering splendid service to the cause. Not long ago an invitation was extended to him, Presiding Elder Tiang Nguk-cen, and the writer, to make a tour through the most populous part of the district. There were three meetings, and at each a great crowd for about two hours listened to our addresses.

We were received and entertained with the highest honours.

Committees of the newly organized reform societies met us outside each village in which we were to speak, and conducted us to the theatre or ancestral temple where the meeting was to be held. After each meeting a sumptuous feast was served. It requires from two to four hours to go through a feast, and this was about the first time I did not feel I was wasting time at a Chinese feast. Such earnest conversation and debate I never heard in China, and all about how they could best check the ravages of opium.

Of course I expected Magistrate Lu, in his public addresses, would condemn opium and perhaps gambling, but I must confess I was never more surprised when he spoke out so plainly against nearly every vice and superstition which the church condemns. After he had unsparingly denounced opium, gambling, foot-binding, infanticide, idolatry, and *fengshui* or geomancy, I said: 'Your honour talks very like a preacher, and if you will only add a few positive tenets to your creed I shall be glad to recommend you for appointment at the next session of Conference.' The other gentlemen present agreed that he would make a good preacher, and Mr. Lu answered that he knew a good deal about the 'doctrine,' having attended the Young Men's Christian Association meetings while in Foochow the past year and a half.

We were two and a half hours late at one meeting, so it was half-past five when we arrived, and many hundreds from neighbouring villages had dispersed. Notwithstanding the inconvenient hour, about fifteen hundred men stood for two hours, and were nearly as quiet as an ordi-

nary congregation while we addressed them.

One of the points emphasized by Magistrate Lu was the advantage which would come through arbitration. He said: 'These men on the ground can investigate your disputes as I cannot. If I send runners out they always report for the party who will pay the most.' What a burden will be lifted from the people of China if the *yamên* system can be reformed! Magistrate Lu is taking up the question in earnest. When he first entered upon the anti-opium campaign he said the first step was to cleanse the *yamên*. So he called the men up and gave the opium smokers a month in which to cure themselves or lose their jobs.

In less than a month after our visit every opium dive and gambling den in the seventeenth township, a territory comprising more than twenty villages, was closed. When the vigilance committee ordered them closed, the keepers said: 'The government gives ten years in which to close them and we are willing to obey its orders.' But the committee said: 'You just move on to a place where the ten-year rule applies; we are closing on the twentieth day of the second moon of the thirty-fourth year of the Emperor Kwang Su.' And so they demonstrated in short order and in a most effective way that 'prohibition does prohibit'."

In a later letter Dr. Worley continues his account as follows:—

"Not long after the above was written we succeeded in carrying a unanimous vote at a large meeting of delegates from all parts of the district for complete prohibition. And it took us less than four months to create this

prohibition sentiment. Magistrate Lu promised, if the people would raise for ten years the annual revenue which the government receives from the drug, and his superiors would sanction the scheme, he would close the opium warehouses and every shop in the district. At a critical moment before the vote was called, Mr. Lu said: 'In former years \$1,240 of this opium tax has been *'eaten'* by the magistrate and yamên runners. I do not want my share, and runners shall not have theirs; so you will not need to raise as much as you expected by that amount.' Men said: 'With such a magistrate we ought to be willing to make a sacrifice.' After these remarks by Mr. Lu it did not take long to settle the question.

Accordingly a petition was sent to the Viceroy, asking permission to proceed as above. After long delay the Viceroy threw the responsibility on the Provincial Treasurer, who in turn asked the Fu magistrate to decide, and he threw the whole responsibility back upon the District Magistrate, Lu, saying he found the people might not be willing to raise the money year after year. Magistrate Lu upon receiving this word called together the representative men of the district and told them if they would raise two years' tax at once he would again petition the Viceroy and make himself responsible for the whole amount, in which case the Viceroy could not refuse them. Since starting in this enterprise we have learned that it will be necessary to raise the government tax only three years instead of ten; so the people are raising the two years tax to secure Magistrate Lu, who will again petition the Vice-

roy for permission to close the government opium warehouses, and prohibit the importation of the drug. Many eminent Chinese reformers say the Kucheng method is the most thorough of any they know, and they await anxiously to see how we succeed."

[The following account has been sent by the Rev. W. R. Gray, of the C. M. S. Divinity College, Osaka, Japan, and will be read with interest.]

"Keswick Convention" Meetings in Japan.

This series of meetings at Karuizawa, the leading summer resort in Japan, lasted from August 8-15, and attracted large gatherings of missionaries. Few who had the privilege to attend them will forget the kindling messages which came morning by morning at Christ Church, nor the solemn evening consecration meetings at the Auditorium (Union Church), when the Rev. B. F. Buxton had charge. The latter is, of course, very well known in Japan from his many years of work under the C. M. S. at Matsue on the West Coast, and it was a real delight to his many friends in this country to see him again. His use of Old Testament narratives, such as those of Crossing the Red Sea; of "the God that answered by Fire" on Mount Carmel; of the Translation of Elijah, and the like, to teach mystically the great doctrines of Sanctification by faith, and the Baptism of the Holy Spirit, was very helpful to many. If there were those who demanded something more directly theological, some more reasoned appeal to the intellect, in confirmation of doctrines so overwhelmingly important, they undoubtedly got

what they wanted in the morning Bible readings of Rev. J. B. Thornton (Pastor of the Union Church, Kobe), whose zealous, tender, and lucid presentation of the position that "full salvation from sin and the fulness of the Holy Spirit are the birthright of every believer in this life," carried mental and spiritual conviction to many. The meetings will long be remembered. Mention should also be made of the most helpful daily morning prayer meetings, conducted by Mr. Buxton and Mr. T. W. Craig, a friend from England, who traveled with Mr. Buxton, and of a very interesting and helpful "Question Meeting" on Thursday, August 20, which concluded the series. Some remarkable testimonies to blessing

received brought great glory to the great Saviour from all sin. A thankoffering of about £36 testified practically to the gratitude of those who were specially helped. Mr. Buxton will, D. V., return to England early in November, and in the interval that remains he has undertaken similar meetings for Japanese Christians in Tokyo, Osaka, Hiroshima and Fukuoka. Truly it may be said of many in Japan, as the result of these meetings, "Our mouth is filled with laughter and our tongue with singing . . . The Lord hath done great things for us, whereof we are glad."

(Rev.) W. R. GRAY.

C. M. S. DIVINITY COLLEGE,
Osaka, Japan.

The Month.

EDUCATIONAL.

The Empress-Dowager has sanctioned new rules drawn up by the Ministry of Education in Peking relating to the employment of foreign teachers in the provincial colleges. The rules provide that no foreign teacher shall be employed without the approval of the Ministry. The teachers shall not take part in litigation. The salaries shall be paid in Chinese silver coin. Before a teacher can leave a position three months' notice must be given. Teachers must obey the director. They must be carefully selected and must not concern themselves in matters outside their teaching of "civil and military subjects". When teachers have completed their contracts satisfactorily they may be given three months' extra salary in addition to usual passage money.—Lord William Gascogne Cecil publishes a letter in the London *Times* stating that a scheme is under consideration for Cambridge and Oxford Universities to establish an educational center or university in China, independent of, but

contributory to, the organized mission work already established.—The Ministry of Education is said to have issued a circular to the heads of all schools in China requiring them to prohibit students under the age of seventeen from smoking cigarettes or using tobacco in any form.—It is said that the head of the Ministry of Education, Chang Chi-tung, has decided to establish schools for the blind and deaf and dumb in Peking. Another large plan is the establishment of a central university of Western learning in Peking with departments of literature, law, science, foreign languages, agriculture, commerce, engineering and medicine. The buildings are to be built in foreign style and money will not be spared to make the university complete. It is planned to open the institution in 1910.

OPIUM.

The new Governor of Macao has issued orders to a Commission to devise means to rid that colony of opium, working along lines that are being pur-

sued by the Chinese government.—The Waiwupu are asked by Imperial Rescript to ascertain whether Lui Shih-hsun, Chinese Minister to France, is an opium user and to deal with him if the report is true.—H. E. Liu Shao-nien, the Governor of Honan, is given special recognition for diligence displayed in the stamping out of the opium business within the border of that province.—China is seeking assistance of the Powers in an attempt to prohibit the importation into China of morphia and will prohibit Chinese manufacturing the drug or the hypodermic appliances used in its consumption.

INDUSTRIAL.

The rails and other materials for the Tientsin-Pukou railway will be manufactured in China if the Chinese firms find it possible to undertake the contracts.—An investigation has been ordered into the doings of the Company engaged in the work of dredging the Huangpu under the direction of the Huangpu Conservancy Board. It is claimed that there are gross irregularities in connection with the undertaking.—China is proposing to negotiate a loan from wealthy Chinese merchants in the South Pacific Islands to assist in railway construction and other necessary reforms requiring large sums of money.—Merchants of Honan and Shansi are proposing that Kaifeng, the capital of Honan, and Suiyuancheng, Shansi, be thrown open to international trade.

CHINA AND OTHER NATIONS.

H. H. Tong Hyao-yi, the Governor of Fengtien, has left Peking for Shanghai en route to the United States to convey to that government the official thanks of the Chinese government for the remission of a large part of the American portion of the Boxer indemnity. The envoy will be accompanied by a number of Chinese students, who will enter American universities. The second son of Prince Ching is to be a member of the party.—During the month twenty students sent by the province of Chehkiang have sailed from Shanghai for America.—Three representatives of each foreign power are to be invited through the various foreign legations to attend the manoeuvres of the forces of Hupeh and Kiangsu provinces, which are to be held in Anhui province from November 18 to 21 this year.—The Governor of

Kirin has asked the Russians to discontinue the importation of salt into Harbin on the ground that its sale is interfering with the government monopoly in that article.—Prince Pu Lun and H. E. Liang Tun-yen have been commissioned to receive the American fleet when it arrives in Chinese waters next month. The government has made extensive preparations for the reception of the officers and men. Seven thousand medals of special design have been cast to present to the American navy men.—The Sultan of Turkey has sent a delegate to China to ascertain the number of Mohammedans in China and report upon their condition. The delegate is now in Peking preparing for a journey to north-west and west China where that sect are most numerous. China has decided that the subjects of non-Treaty powers who are resident in China, shall be under the power of China rather than transferred to the protection of Treaty powers.

MISCELLANEOUS.

It has been decided to make Nanning the capital of Kuangsi instead of Kueilin, which city is badly located and deteriorating, while Nanning, located 660 miles from Hongkong, has become a place of considerable commercial importance.—H. E. Yuan Shi-kai, on the occasion of his fiftieth birthday this month, is said to have received from the Empress-Dowager gifts aggregating in value to something like £20,000.—The Imperial sanction has been given to a change in official procedure by which hereafter all telegrams of importance from the provinces shall be sent straight to their Majesties instead of having to pass through the Grand Council as heretofore.—The Dalai Lama with a retinue of two hundred and sixty-two persons is visiting Peking and will deliver a large number of sacred books and other presents to His Majesty the Emperor. He will remain in the capital city one month, when he will return to Lhasa.—Cholera has been prevalent in certain parts of China during the month, particularly in the Yangtse Valley. In the three cities of Hankow, Wuchang and Hanyang deaths have reached large figures; one estimate putting the number at 30,000. In Hankow there have been a large number of deaths among foreigners. Accurate figures are not obtainable. There is a decreasing number of fatalities at the end of the month as cooler weather sets in.

Missionary Journal.

MARRIAGES.

AT Los Angeles, Cal., 8th June, Rev. CHARLES L. BOYNTON, Y. M. C. A., and Miss LEILA B. DOZIER.

August 4th, Mr. FREDERICK G. STEVENS and Miss MABEL V. SHAW, formerly Y. M. C. A. At home, Downer's Grove, Ill., U. S. A.

AT Hankow, 2nd September, Mr. F. KARL HEINRICH SOHN and Miss S. CHRISTINE REIFSNEIDER, both R. C. M.

AT Chefoo, 8th September, Dr. DANSEY SMITH, Wesleyan Mission, and Miss MARGARET LOUISA BALLER, C. I. M.

AT Shanghai, 17th September, Rev. W. W. HICKS, A. P. M., and Miss CORA SMALL, of St. Louis, Mo.

AT Shanghai, 17th September, Rev. W. W. JOHNSTON, A. P. M. and Miss MARY M. HARDING, of Princeton, N. J.

BIRTHS.

AT Mokansan, 15th July, to Mr. and Mrs. H. B. VAN VALKENBURGH, Jr., a son (Horace Bulle III).

AT Suifu, 10th August, to Rev. and Mrs. CHARLES G. LEWIS, A. B. M. U., a son (Eugene Theodore).

AT Hsuechowfu, 28th August, to Rev. and Mrs. HUGH W. WHITE, a daughter (Gertrude Virginia Trueheart).

AT Shanghai, 16th September, to Dr. and Mrs. C. M. LEE, A. C. M., Wusih, a daughter (Mary Willoughby).

AT Soochow, 21st September, to Rev. and Mrs. CHARLES G. MCDANIEL, Am. S. Bapt., a son (Gordon).

DEATH.

AT Tsingtao, 28th September, Dr. C. W. MATEER, A. P. M., of dysentery.

ARRIVALS.

AT SHANGHAI:—

30th August, Misses KINGSMILL (ret.) and WETHERBY, C. E. Z. M. S.

2nd September, Miss A. PARKER, Am. S. Bapt. (ret.); Misses MACGILL and SLOANE, Can. Pres. M. (ret.).

4th September, Miss M. S. MITCHELL (ret.) and Miss A. R. TORRENCE, A. C. M.,

5th September, Rev. and Mrs. WILKINSON, Can. M. E. M. (ret.);

Miss SIFTON, Mrs. H. G. WHITCHER (ret.), both E. B. M.; Miss PEREGRINE.

13th September, Bishop F. R. GRAVES (ret.) and R. E. BROWNING, A. C. M.

14th September, Mrs. W. J. SCOTT, Can. Pres. M. (ret.).

16th September, Miss F. O. WILSON, M. E. M., (ret.); Rev. and Mrs. A. E. GREENING and three children, Eng. B. M. (ret.); Miss KELSEY.

17th September, Rev. W. E. WINTER, Rev. and Mrs. T. L. SUHR, Rev. and Mrs. W. T. SHAMBAUGH, all United Evan. M.; Rev. N. H. PITMAN, Rev. and Mrs. A. D. RICE and three children, A. P. M. S. (ret.); Rev. and Mrs. T. N. THOMPSON, Rev. and Mrs. JAMES COCHRAN and three children, Dr. and Mrs. J. B. NEAL (all ret.), Mr. and Mrs. H. E. CHANDLER, Dr. AGNES, Misses MARY and MARGARET MURDOCK, Miss MARY M. HARDING and Miss CORA SMALL, all A. P. M.; Miss LONGDEN, M. E. M. (ret.).

23rd September, Mr. and Mrs. W. T. HERBERT and two children, Mr. and Mrs. C. N. LACK and two children and Mrs. J. E. WILLIAMS, all C. I. M., and all returned from Australia.

25th September, Mr. and Mrs. J. A. CHRISTENSEN, Mr. and Mrs. C. WATSAAS and child, Mr. C. J. JENSEN, Miss I. GROSET and Miss J. WEDICSON, all returned from America, and Miss T. PETERSON, all Sc. All. M.; Miss YOUNG (ret.), Rev. and Mrs. H. H. LOWRY and daughter (ret.), Mrs. M. E. CALHOUN, Miss EDNA CAMPBELL, Rev. and Mrs. J. J. MULLOWNEY, Miss L. HUELSTER, Dr. and Mrs. J. E. GOSSARD, all M. E. M.; Rev. and Mrs. F. N. CRUMPACKER, Rev. and Mrs. G. W. HILTON, Miss E. HORNING, all Ch. of the Brethren; Rev. H. and Mrs. HOULDING (ret.), Miss C. FLAGLER, Miss H. R. WILCOX, Miss MAY TAGGART, Miss H. LANG, all S. Chihli M.

DEPARTURES.

1st September, Messrs. A. W. LARGE and W. GRUNDY, C. I. M., for England.

29th September, Miss M. E. PYLE, M. E. S. M., Soochow, for U. S. A.

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